Church Life

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Seventy Years of History.---1833-1903

The First Baptist Church of Chicago.

By EDWARD GOODMAN.

Chapter X. Commencement of Dr. De Blois Pastorate, February 15, 1903.

One of the most lovely and useful members of the First Church, whose name has appeared several times in this history was that of Rev. William M. Haigh, D. D. William Carey said: "A gentleman is next in character to a Christian, and the latter implies the former." Dr. Haigh was a Christian, gentleman, which was graciously exemplified in all the relations of life. He was eminently devoted to the cause of the Redeemer to whom he had unreservedly dedicated himself. For forty years he was the esteemed Christian friend of the writer, who felt with many others greatly bereaved by his retirement from earthly scenes.

Daniel Haigh, the father of Dr. Haigh, and family came from England to Illinois in 1852 and settled at Pavilion a few miles west of Chicago. Dr. Haigh was born April 5, 1829. At the age of thirteen he became a Christian and was baptized at Wakefield, England in 1842. Having already pursued theological studies, he desired to enter the ministry, and was licensed to preach by the Pavilion Church soon after his arrival. He became pastor of that church and was ordained in 1853. Subsequent pastorates were at Chillicothe, Bristol, Woodstock, Mendota and Galesburg all in Illinois. This pastoral career was however interrupted by the civil war. In 1862 Dr. Haigh accepted an appointment as chaplain of the Thirty-sixth Illinois Infantry, and during his two years service some of the hardest battles of the war were fought. His regiment was engaged in the fierce struggle at Chickamauga.

After the war Dr. Haigh continued his pastoral labors, with the exception of a year spent in successful work for the Baptist Theological Union until 1877. He was then called from his pastorate at Galesburg to the office of District Secretary of the American Baptist Home Mission Society. Since that time until his death January 1, 1898, he was connected with the Society; for five years as secretary, an office which involved chiefly the raising of money, and from 1882 as superintendent of Missions in charge of the large interests of the Society in the Mississippi Division.

On May 5th, 1878 Dr. Haigh, Mrs. Haigh and Miss Ella F. Haigh united with the First Baptist Church of Chicago, and thus commenced the twenty years of devoted service to the church for which Dr. Haigh was distinguished, in connection with his larger work as superintendent of Missions for the Northwest.

Dr. Haigh's consecration, ability and skill in connection with the Home Mission Society was the means of the reorganization of missionary work in the states of the Central West, in order to secure the development of the several state conventions and their co-operation with the Home Mission Society. It devolved upon Dr. Haigh as the Western Secretary to superintend these operations his presence being required at all the conventions and board meetings, to aid in the selection of fields, and the recommendation of missionaries for appointment. Other duties also fell upon him, in connection with Church Edifice Loan and Gift Funds, and especially the development of work among the Foreign populations.

In his busy life Dr. Haigh found time to give most valuable service to the First Church of which he was a devoted member, and to write two series of articles contributed to *The Standard*, entitled, "Letters to Young Converts" and "The Spiritual Life." He wrote, besides a contribution to the memorial history of his regiment and a "History of the Fox River Baptist Association," now "The Chicago Baptist Association."

The death of Dr. Haigh January 1, 1898 caused deep sorrow in the First Church, and the brethren of the Chicago Ministers' Conference who had been accustomed to see his kindly face every Monday when he was in the city. The Conference voted to attend the funeral in a body and at their next meeting to hold a memorial service.

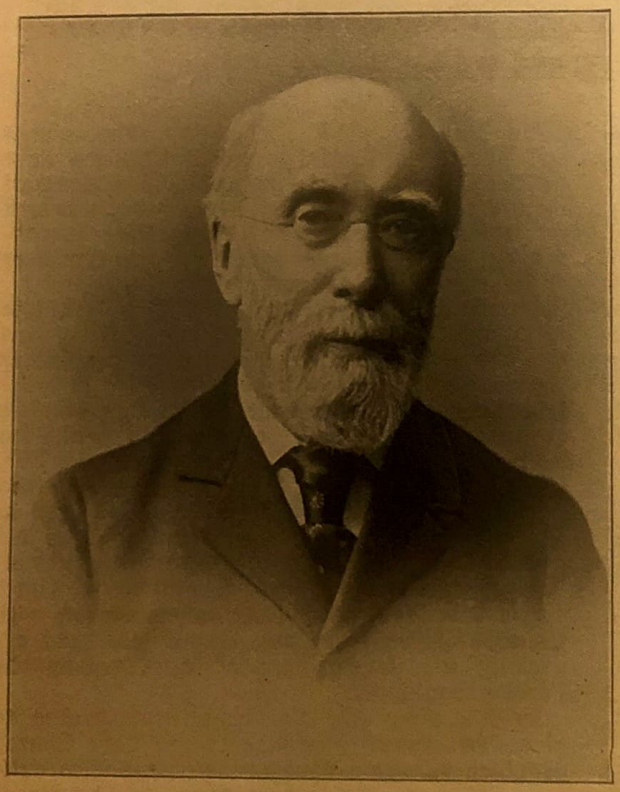
The funeral was held at the First Church January 4. Dr. Henson, the pastor of Dr. Haigh, took charge of the service, and others who participated were Dr. T. W. Goodspeed, Dr. A. K. Parker, Dr. H. S. Morehouse, Dr E. B. Hulbert, and Rev. J. S. Meier. The pall-bearers were pastors of foreign-speaking churches.

Dr. Henson made a heartfelt tribute to his

friend. He called attention to the high, intelligent patriotism that had characterized Dr. Haigh's whole career, both in his army life and in his work for the religious progress of the Northwest. He loved the brethren who spoke a foreign tongue. He loved foreign missions as well as his own work. Broad as the world was he. Never was there a man of more judicial temperament. No pastor ever had a better counselor than he. He was scrupulously conscientious, everybody loved him his religion agreed with him.

Dr. Morehouse spoke of the beautiful character of Dr. Haigh, and also of the important work which he had accomplished for Christian Missions during the past twenty years. Others present spoke many loving and appreciative words.

There was a large attendance of friends at



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the funeral, including Chicago Baptist ministers in a body and several of Dr. Haigh's regiment. In addition to Dr. Morehouse, Dr. O. A. Williams and Rev. E. R. Pope from Minnesota and Rev. F. W. Hulbert from Wisconsin, who were connected with the Home Mission Society, came to the funeral. At the burial service at Yorkville near Pavilion Dr. J. B. Thomas, the associate of Dr. Haigh in his mission work took charge and gave an address, speaking effectively of Dr. Haigh's life and services. He was assisted by Dr. D. H. Cooley, Rev. J. F. Heilner, and Rev. James Monk, the pastor of Yorkville Church.

Dr. Haigh's home life was most happy. Besides Mrs. Haigh three members of his family survive him—Mrs. C. H. J. Fisher wife of one of our missionaries in Tokyo, Japan; Mrs. H. F. Googins, of Chicago, and Mrs. C. J. Holman of Toronto, Canada.

ORGANIZATIONS OF THE FIRST CHURCH.

In connection with this history, extensive references might be made to the Sunday School, Christian Endeavor Society, Ladies' Benevolent Society, Women's Mission Circle, Raymond Mission, Men's League, Amoret Henson Guild, Girl's Fidelity, Boy's Club, Lorimer Class for Young Men, Chinese Mission, and Bohemian Mission.

A full history of the Sunday School may be expected later for Church Life. It may be said, however, that the Sunday School was organized in 1834, with Rev. Allen B. Freeman as the first superintendent, and that this school according to the testimony of Hon. John Wentworth, who came to Chicago in 1836, is the oldest *continuous* Sunday School in Chicago.

"The Women's Mission Circle" was formed in 1871, auxiliary to the "Woman's Baptist Foreign Missionary Society of the West," founded the same year. In 1881 the Circle became a Union Circle, embracing in study and in effort the Woman's Home and Foreign Mission work. The Circle has during the thirty-five years of its existence had five presidents—Mrs. Crouse, Mrs. W. W. Everts, Mrs. Barker, Mrs. S. O. Marsh, and Mrs. J. F. Gillette, who has been in office for some seventeen years. The circle has raised from January 1895 to January 1906 for Home Mission work $4,975.24, for Foreign Mission work $4,281.79.

"The Ladies' Benevolent Society" was organized in 1875 as the "Ladies' Furnishing Society" in which some thousands of dollars were raised for furnishing the church and for the organ. In 1879 the name was changed as above. This included all forms of benevolence outside and inside of the church. Some thousands of new garments have been made and given away since the society was organized, and half-worn garments too numerous to mention. The Society has also furnished rooms in the Young Women's Christian Association, the Missionary Training School, the Divinity School of the University, the Baptist Hospital, and Home for Missionaries' Children in Morgan Park. The Raymond Mission Industrial School has been under its supervision. The Raymond Mission Chapel has also been greatly helped in raising money. The social influences of the Society have been very beneficial to the church in introducing strangers and new members and making them feel at home.

The First Church since its organization in 1833 has great cause for thanksgiving to God, for its able and consecrated women including those now living and in active service and those who have passed away, and too much recognition and honor cannot be accorded to them for their faithful and devoted service.

The other organizations of the church, referred to above, as also the Women's Societies are so well represented each month in Church Life, that we may be excused from going into further details. We may however make an exception in referring to the Chinese Mission a full history of which appears in this issue of Church Life.

Throughout its entire history the Chinese Mission has been very closely allied with the First Baptist Church. The first Chinese convert to unite with the church was baptized by Dr. Henson in 1888. Fifty-three Chinese have been

received by baptism and eighteen have united by letter, making a total of seventy-one, who have united with this church up to the present date. Thirty-six have been baptized in other Baptist Churches in Chicago. The Christian Endeavor Society and the Sunday School of the First Church also individual members have given financial aid, and some have given their services as teachers notably Mr. William Pickett who has so long been the superintendent of the Mission and his devoted daughter, Miss S. Ellen Pickett, who consecrates so much valuable time to teaching in the Mission.

The Bohemian Mission on Throop and Sixteenth streets, affiliated with the Bohemian Baptist church is brought near to the First Church, as Mr. Samuel B. Lingle has given much time and money to it. His son, Bowman C. Lingle, is the Sunday School superintendent.

THE PASTORATE OF DR. AUSTEN K. de BLOIS.

The nine chapters of history as published bring us to January 1, 1902, the date of the closing of the pastorate of Dr. P. S. Henson. The question of securing a new pastor was seriously considered. A pupit committee was appointed consisting of Edward Goodman, E. D. Neal, John P. Ahrens, H. F. Goggins, and T. E. Donnelley.

For a year (1902) the First Church was without a pastor, but was efficiently helped by Rev. F. C. W. Parker, the assistant pastor. The pulpit was well supplied by some of our best preachers. During the year, the puloit committee was earnestly engaged in seeking the right man to become the pastor, and after many months of anxious thought and endeavor, and correspondence, and personal interviews, the committee reported that they were able unanimously and enthusiastically to present the name of Rev. Austen K. de Blois, Ph. D. LL. D. of Elgin, Illinois. The members of the committee had a conviction that they were divinely guided in their choice of Dr. de Blois and recommended that the church extend to him a call to become the pastor, believing that if a call were extended and he should accept, blessed results were in store for the church. After careful deliberation the church accepted the report of the committee and extended a unanimous call to Dr. de Blois.

Dr. de Blois received the call favorably and after his resignation of the pastorate of the church at Elgin, sent his letter of acceptance, in which he said: "I deeply appreciate this mark of confidence on the part of the church and I accept the call thus heartily given with the earnest prayer that the Holy Spirit, under whose guidance we are now brought into the sacred fellowship of pastor and people, may in wisdom and love abide with us and lead our mutual effort for the extension of the kingdom of our Lord and Master."

To the great gratification of the First Church Dr. de Blois was able to come to Chicago without delay and preached his first sermon as pastor Sunday morning, Feb. 15, 1903. At the largely attended service he was publicly welcomed by Assistant Pastor Parker and responded in words that drew all hearts to him. His sermon from the words "Stand fast in one spirit, with one mind, striving together for the faith of the gospel," was able and appropriate. At the close of the service he baptized a young convert. The enthusiastic welcome Dr. de Blois received made him at once feel at home and gave encouragement for a fresh, hearty, united, advance work in the old First Church.

The church at Elgin and citizens generally felt greatly bereaved by the departure of Dr. de Blois. An esteemed member of the Elgin church wrote at the time: "We are truly thankful that we have had Dr. de Blois with us for nearly four years—years full of wondrous work for God and man. The standards of Christian living among us have been planted on higher grounds. He has powerfully taught us both by precept and example, and the impress of his character, not only upon the membership of the church, but upon the citizens of Elgin, can never be destroyed. It is stamped upon the soul and such work is immortal. Dr. de Blois is a typical Christian gentleman, a thorough student, a forcible and eloquent speaker, and everywhere and at all times, on the rostrum and in private conversation, uses only the purest English. His public ministry in Elgin proves that the greatest and most powerful work is done by preaching the plain gospel of Jesus Christ. He has always had the hearty support of the entire church and never asked anything at its hands for which he did not find a ready and enthusiastic response. He goes from us with the good-will and 'God bless you' of every one. His departure is a distinctive loss to Elgin, for his personality was felt mightily for the higher life throughout the whole city. While we deeply regret our loss, we rejoice that he is to undertake greater problems for the Master, and we cherish the thought that amid the busy and ofttimes perplexing work of future years, both he and his estimable family may turn with pleasing recollections to their stay in Elgin."

The Elgin *Daily News* in an editorial referring to Dr. de Blois' leaving said:

"In common with the people of Elgin generally, the *News* regrets that Dr. de Blois finds it in the line of duty to resign the pastorate of the First Baptist Church in this city. While expressing our disappointment, we can but congratulate the doctor upon the compliment extended to him by the leading Baptist Church of Chicago to become their pastor. It is indeed a loud call 'to go up higher' and one that no man should pass by lightly. During the past three years, while in charge of his present parish, the doctor has not only built up his church in every way, but has endeared himself to the people of Elgin, who look upon his going as a personal loss. Always cheerful, hopeful, helpful, his teaching and influence have been of great benefit to the community. A fine scholar, a master of good English, well read in biblical literature, an eloquent speaker, he assumes the duties of his new pastorate fully equipped for the work and cannot but be successful. The *News* congratulates the First Baptist Church and the city of Chicago in securing the services of so able and devout a man as Dr. A. K. deBlois."

From one connected with the Elgin church the *News* published the following:—

"Our pastor has performed a wonderful work here. When he came to us over three years ago the church organization needed attention and he reorganized every department. Prosperous so-

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cieties have been started, and today the church is in the best condition it has ever been. Dr. de Blois can look back on his work here with a great deal of satisfaction and I speak for all the local church members when I say that Dr. de Blois and his family will always have the good will of Elgin people. Mrs. de Blois and her father Dr. Day have been a wonderful help to the church and their efforts are equally appreciated."

The tribute to Dr. de Blois on his leaving the church at Elgin reveals the estimate in which he was held by his church. We copy as follows:—

"It is with sorrowing hearts that as individuals and as a church we approach to the loosening of the ties which has so firmly bound pastor and people. Since his coming our love and admiration for Dr. de Blois have grown with the days. In prayer room and in pulpit and at each point of contact in our daily living, we have appreciated the unprejudiced judgment, the clear, scholarly mind, the rare humility and the deep spirituality of this well rounded life. The varied organizations of the church, many of them children of his mind and energy, are living testimony to his unusual executive force. The many additions to our church family prove that this has been a soul-winning ministry. Above all the sweet spirit of unity and peace in our church life testifies to daily growth in the knowledge of the things of God, of a clearer preception of the spiritual truths which have been preached to us and lived in our sight during these four happy years. And so we pray that in the great new work to which he is called, his life may grow still more full and complete, his labors be crowned with the unmistakable approval of our Father and that every 'effort shall end in effort higher yet' in the kingdom of Our Lord and of his Christ."

DR. DE BLOIS' HISTORY.

Dr. de Blois is a native of Nova Scotia. He was a student in Acadia College, Nova Scoita. He pursued his graduate studies at Brown University Rhode Island, taking the degree of Master of Arts, and Doctor of Philosophy at the completion of his special courses of study in Philosophy and History. He studied also at the Newton Baptist Theological Institution and at the University of Berlin. He was ordained in 1892 at St. Martin's Church, New Brunswick. He was called to become the Vice Principal of the Union Baptist Seminary at St. Martin's and at the end of one year was promoted to the Principalship. After serving two years as principal he was called at the age of twenty-seven to the Presidency of Shurtleff College, Upper Alton, Illinois. He remained there for five full College years and was then called to the Pastorate of the First Baptist Church of Elgin, Illinois, which he served for nearly four years. He has traveled extensively and has made four long visits to England and the Continent. Franklin College gave him the honorary degree of Doctor of Laws. He has written two books, "Bible Study in American Colleges" and "The Pioneer School."

During the summer of 1901 he supplied the pulpit of the Hampstead Church, London, during Dr. Brocks absence.

During Dr. de Blois' pastorate at Elgin, more than three hundred were added to the membership. He baptized two hundred and twenty two on profession of their faith in Jesus Christ. The net gain was 210 and the membership at the time of his leaving was 1220. People were constantly coming forward without any special revival meetings and seventeen were received for baptism just before his departure. Ten new organizations were added to the church under his pastorate. "The Brotherhood" organized with seventeen members grew in three years to a membership of 175 young men. The membership of the "Christian Endeavor Society" when Dr. de Blois went to Elgin was twenty - five. When he left it numbered with the Junior Society more than 200. When he went to Elgin there were very few young people taking an interest in any department of church work. At his leaving about 800 young people were enrolled in the various organizations apart from the Sunday School.

The Sunday evening congregations were more than three times as large as when Dr. DeBlois went to Elgin and the large church auditorium was filled at both morning and evening services.

The church edifice was decorated and painted and the whole expense was provided by the pastor's efforts before the work began.

The District Committees organized by Dr. de Blois more than three years before, made several thousand calls each year, and looked after the details of church work in every ward and section of the city. One of the Missionary Secretaries who visited the Elgin church said that "with the possible exception of the Baptist Temple, Russel H. Conwell's church in Philadelphia, the First church of Elgin is the best organized Baptist church in the United States.

DR. AUSTEN K. DE BLOIS IN CHICAGO.

Dr. de Blois was no stranger in Chicago, having been a member of the Chicago Baptist Minister's conference and one of its presidents. Dr. de Blois' Elgin church is a member of the Chicago Baptist Association and hence its pastor and members came in touch with Chicago Baptists.

On a Tuesday evening after the settlement of the new pastor, an enthusiastic reception and welcome, was given to Dr. and Mrs. de Blois in the church parlors. The *Standard* in referring to this interesting occasion said: "This reception given by the church to the new pastor gave unmistakable proof, by its warmth and genuineness of the large place accorded Dr. de Blois in assuming the pastorate of this historic and honored church. The programme for the evening was wholly of a social character interspersed with music by an orchestra. The First Church is again happy in having a pastor and is enthusiastic in the coming of Dr. de Blois, who already is winning a large hearing and filling admirably the large place held by his predecessor.'

The Recognition Service of De de Blois as pastor was held at the First Church, 3 p. m. March 8, 1903. The invocation was given by Dr. Johnston Myers; Scripture reading by Dr. Galusha Anderson; Prayer by Dr. H. I. Rasmus; Welcome on behalf of the Church, Dr. C. R. Henderson; Welcome on behalf of the Denomination, Dr. W. M. Lawrence; Welcome on behalf of other denominations, Dr. C. B. McAfee; Charge to the Church, Dr. L. A. Crandall, Prayer Dr. E. B. Hulbert; Benediction, Dr. de

Blois. Those exercises interspersed with hymns and Quartet were of great interest.

The Chicago Baptist Social Union at its meeting in the Auditorium Hotel in April 1903 heartily welcomed Dr. de Blois. After the banquet the President, Senator J. W. Parker, introduced the new pastor of the First Church who responded and gave an admirable address on "The Wisdom and Political Reforms."

At the Baptist Anniversaries held in Buffalo in May 1903 Dr. de Blois was introduced and gave an address before the American Baptist Missionary Union. His subject was "Spiritual Supremacy." The Watchman of Boston in reporting the address said of it: "In statesmanlike breadth, clearness of analysis, eloquence in delivery, height of poetic imagination and pure religious fervor, this was easily one of the foremost addresses at our Anniversaries."

Dr. de Blois' spirit and methods are thoroughly evangelical. He believes in the reality and necessity of regeneration and holds with the great body of our Baptist people on all vital questions of faith, doctrine and practice.

THE SEVENTIETH ANNIVERSARY.

1833—1903.

The "Mother Church of Chicago" celebrated the Seventieth Anniversary in the church on South Park Avenue, commencing Wednesday evening Oct. 28, 1903. The subject, "A Backward Look," was followed Thursday evening, the subject being "A Homeward Look" and Friday evening with "A Forward Look," closing with the Anniversary Sermon by the pastor Dr. Austen K. de Blois on Sunday morning.

A preliminary meeting was held Monday evening, of the Amoret Henson Guild, the organization of young ladies in connection with the church, Miss Day being president. On Tuesday evening the Men's League had a largely attended meeting, when the pastor of the church introduced the new president of the league, Mr. T. E. Donnelley who in his opening address emphasized the necessity for the immediate assumption by the League of larger and more practical efforts on behalf of the men of the community in which the church is situated.

On Wednesday evening was inaugurated the special Anniversary services, the occasion being of peculiar interest. Dr. de Blois presided. An historical sketch of the church was read, giving in brief the principal events of the seventy years. This developed the idea of a more extended history which has been published in ten chapters in Church Life.

Interesting personal reminiscences were given by one of the oldest residents of Chicago, Dean Erie B. Hulbert of the Divinity school of the University of Chicago, also by Deacon E. D. Neal, Deacon R. S. Parker, Mr. J. H. Tomlinson and Mr. C. R. Stouffer. Mr. Lewis Halsey read an original poem. Before the close of the meeting our esteemed pioneer citizen Mr. Fernando Jones spoke a few words of interest specially to old members of the church.

On Tuesday evening a reception and reunion for former and present members of the church brought together a large number of people. Many who had known the church in earlier years who had been absent for a long time, were present, and reminiscences and congratulations were delightfully mingled. In addition to the music of an orchestra and refreshments, a short address bearing the hearty greetings of the Memorial Baptist Church, was given by their pastor Dr. L. A. Crandall.

As the church on Wednesday evening had taken a "backward look" and on Thursday a "homeward look" so on Friday it took a "forward look" in the interests largely of the new movement undertaken by the Men's League of the church. Four important addresses were delivered upon the general theme "How to Reach the Men of Our City." Dr. William M. Lawrence of the Second Church, spoke from the view-point of the church and those agencies which are distinctively religious in their character. Mr. J. S. Dickerson, Editor of *The Standard* spoke of the influences of the bible and religious literature in reaching the minds and forming the convictions of men, and especially of young men, in the great centers of life.

Mr. L. Wilbur Messer general Superintendent of the Chicago Y. M. C. A. referred to the ideals and methods which are followed in association work.

Mr. Raymond Robbins a president of the Northwestern University Settlement told of the work of the Social Settlements in reaching men and influencing them to a better life.

The exercises of the Seventieth Anniversary closed with the sermon by the pastor, Dr. de Blois, Sunday morning November 1. In his sermon he briefly reviewed the past history of the church, indicating the great religious principles which had been wrought out in connection with the life of the church during its long and honorable career. He then referred to its present resources in men, equipment and opportunity, and closed with a practical outlook upon the future. In connection with his summary of the history of the past he spoke of the First Church as the pioneer Baptist church of the Northwest, as the Mother of churches, as the patron of philanthropic and educational enterprises, as a center of denominational life and activity. He spoke also in words of high appreciation of the heroic work which had been accomplished by his predecessors in the pulpit, and especially of the long and noteworthy pastorate of Dr. Henson, his immediate predecessor. He then indicated the three great principles which have been the very bulwark of the church. It has represented the permanent in the midst of the transitory, the true in the midst of the false and superficial, the spiritual in contrast with the commercial and material. In speaking of the future the pastor emphasized the necessity for reaching out more vigorously and more helpfully into the community adjacent to the church, for organizing more perfectly every available instrumentality for the furtherance of its work of saving helpfullness, and concluded by emphasizing the value of spiritual communion. At the close of the preaching service a large number of the members of the church gathered together about the Lord's table. The occasion was one of the deepest interest throughout.

The following table shows the names of the twelve pastors of the First Church, during the seventy years, from 1833 to 1903.

Rev. Allen B. Freeman 1833-1835
Rev. Isaac Taylor Hinton, D. D. 1835-1841
Rev. C. B. Smith 1842-1843
Rev. E. H. Hamlin 1843-1845
Rev. Miles Sanford 1845-1847
Rev. Elias Tucker, D. D. 1848-1851
Rev. J. C. Burroughs, D. D. 1852-1856
Rev. W. G. Howard, D. D. 1856-1859
Rev. W. W. Everts, D. D. 1859-1878
Rev. Geo. C. Lorimer, D. D., LL. D. 1880-1902
Rev. P. S. Henson, D. D., LL. D. .. 1882-1902
Rev. Austen K. de Blois, Ph. D., LL. D.
..... Feb. 15, 1903

Since the organization of the First Church in October 1833, in addition to the original number of fifteen members, the records show that 6,548 new members have been received during the seventy years to October 1903. Of this number 2785 were by baptism, an average of forty baptisms a year.

In Chicago in 1833 there was one Baptist church. At the end of the seventy years, there were in Chicago and vicinity some seventy baptist churches and about 19,000 members.

Chicago in 1833 contained about three hundred people. at the end of the seventy years the population was estimated at two millions.

In connection with the "Seventy Years History" should be recognized the valuable help received from church and Sunday School Missionaries and pastors Assistants: Among these we are able to refer to Miss Haigh, Miss Stewart, Rev. A. M. Bacon, Elder Raymond, Mr. Swift, Mr. Fuller, Mr. Merrifield, Miss Durfee, and notably of late years Rev. Richard M. Vaughan, the late Dr. Daniel Shepardson, also Rev. F. C. W. Parker whose general oversight of the church during the year 1902, when the church was without a pastor, was wise and efficient.

Mr. Parker closed his work with the First Church May 1, 1904, and became associated with Dr. P. S. Henson, the pastor at Tremont Temple Boston.

SUPPLEMENTAL—FROM THE CLOSE OF THE SEVENTY YEARS. OCTOBER 1903 TO MARCH 1906.

There are abundant evidences that the settlement of Dr. Austen K. de Blois as pastor of the First church Feb. 15, 1903 has resulted in marked progress and blessing. Since his pastorate began, two hundred and seventy one new members have been added to the church, an average of ninety a year, a goodly proportion of these by baptism. Four new organizations have been perfected in connection with the church, and all of these are in excellent condition.

The District Committee work, organized in 1904 has been exceptionally helpful to the church. The territory tributary to the church has been divided into twenty five districts, each of which is in charge of a committee of several ladies of the church. It is the duty of these committees to become personally acquainted with the residents of their districts who are members of the church and also those who attend the services. These committees report cases of sickness and need, are on the lookout for new people and seek to bring them into the fellowship of the church. They also follow up those people in the district, whose names are given them by the pastor, the church visitor and others. The organization holds regular monthly meetings with the pastor and his assistants. A great amount of most efficient work has been done by these committees.

The finances of the church have been in a healthy condition. During 1905, there was an increase in the basket collections, in the pew rents and in the weekly offerings. The number of contributors through the weekly offering system has been steadily increasing. This system has again and again been emphasized by the pastor, both publicly and privately, and may become eventually the one method of raising the income of the church. The weekly offering was larger during 1905 than during any of the fifteen years preceeding.

The new church paper—"Church Life" published monthly, was established by Dr. de Blois at the beginning of the second year of his pastorate, and has been an added means of bringing together in fellowship and work the various interests of the church. It is a uniting bond. Many valuable articles have appeared in this church magazine from time to time.

A religious census of the entire neighborhood was taken, under the direction of the pastor, by a number of University students. This census put into the hands of the officers of the church a large amount of information, which was utilized for the church and its various societies.

During each of the last two vears a directory of the church, including a list of members and their addresses, was published without expense to the church, and through the advertising, which was solicited, an additional amount was raised. This was devoted last year to Raymond Chapel and this year will be given towards the establishment of a reading room for the Men's League.

The church parlors and Sunday School rooms were re-fitted and re-decorated at an expense of about $800, by the Ladies Benevolent Society, in 1905.

A new chapel for Raymond Mission, conveniently situated and very commodious, was erected in 1905, at the corner of Thirty First and Poplar Streets. The lot was purchased by the church, and lot and building have cost about $11,000. The building was dedicated free of debt in December, 1905. Rev. W. M. Embree is the efficient pastor of the Mission.

Notwithstanding the fact that the steady drift of the membership is southward and away from the church and thus the church is meeting more serious and difficult conditions than ever before, the various organizations are in a vigorous condition, and are doing excellent and effective work. There are four Christian Endeavor Societies—the Senior, Intermediate, and two Juniors. The Ladies Benevolent Society has an average of between eighty and ninety at its meetings. The Men's League, through its Welcome Committee and other committees is promoting the life of the church. There are many signs of progress and power.

The Sunday School has been brought into a very flourishing condition under the superintendency of Mr. C. E. Whitmore. The several large adult Bible classes are a strong factor in its work. These are now under direction of the pastor who has charge of the Men's League Class, and Deacon Ahrens who conducts with

great wisdom and success a large class of men and women, and Deacon Pienkowesky who has recently taken charge of the Lorimer Class, for young men, and Miss Laidlaw, who has taken charge of the Guild Class for young ladies, and Miss Van Fleet who conducts a Normal Training Class. Miss Van Fleet is the efficient Church and Sunday School visitor under direction of the pastor.

Rev. Ralph R. Kennan has recently been appointed by the church as assistant to the pastor.

General Baptist Chinese Mission

By Miss S. Ellen Pickett,

Organized christian work for the Chinese of Chicago was begun in an upper room in Farweil Hall. June 5, 1878, by teachers of different denominations. The Chinese came seeking a knowledge of our language; our mission and purpose was to teach them the gospel, so in 1881 Rev. Wm. Speer, formerly a Presbyterian Missionary in Canton, China, was invited to aid in the work as he was able to teach and preach in their own language. At the close of 1882 Saam Bo, a Chinese student at the "Old University of Chicago" took up the conduct of the Sunday evening services and continued them for six months. In 1885 a Chinese missionary was regularly employed, and since that date, with the exception of two years, when this man was studying in China, the school has always had the services of a Chinese preacher, four different men having served in this capacity. In this respect this mission has been different from othe' Chinese Sunday Schools, for it is deemed positively necessary to preach the gospel in the native tongue if you expect to reach and change their lives. The missionary spirit of the organization was shown by some of its members going out to form new schools.

In 1889 the Y. M. C. A., who had so kindly housed the school for years, now needed the room occupied, and the experiences of the School became varied for a time. Finally in 1894 the American Baptist Home Mission Society assumed part of the support of the Chinese Missionary, and the Baptist City Mission Society also aided for two years in contributing towards the rent. Prior to this date while the missionary had received his appointment from the American Baptist Home Mission Society, his entire salary was raised by private subscription. The name of the Central Baptist Chinese Mission was now assumed and the mission became well located on the second floor of 295 South Clark street. After ten favorable years the Mission moved to more commodious quarters, where it is now very pleasantly located on the second floor of 297 South Clark street. Since 1903 the entire salary of the missionary has been paid jointly by the Home Mission and City Mission Societies. Except this the expenses of the Mission are raised by private contributions. A Chinese Y. M. C. A. was organized in 1892, now that organization is a Christian Endeavor Society. The brethren of this organization have always contributed freely towards the expenses of the work and are now taking care of part of the rent, they also give quite largely to benevolences.

It has been tacitly understood in our various Baptist churches that all candidates for baptism should come recommended by the organization of Chinese Christian brethren, in this way carrying out still further the conviction that in order to understand a man you must think in his language. All who are acquainted with this work know the shifting character of the attendance. In these years an opportunity to hear and receive the gospel has been extended to thousands who have passed in and out. Even with this constant change a distinct progress is noted in the character of the Chinese. A greater interest is manifested in the Chinese newspaper printed by the China Baptist Publication Society in Canton, China, and the numerous tracts which are distributed; and many are studying to fit themselves for positions of usefullness.

Throughout its entire history this mission has been very closely allied with the First Baptist Church of Chicago. The first Chicago convert to unite with the First Church was baptized by Dr. Henson in 1888. Fifty three Chinese have been received by baptism and eighteen have united by letter making a total of seventy one, who have united with this church. Thirty six have been baptized in other Baptist churches in this city.

In 1893 the Christian Endeavor Society of the First Baptist Church began contributing for this work. The First Church Sunday School came to our aid financially in 1895. These two organizations are among the most faithful supporters. From the first, different individual members of the church have loyally aided in a financial way and some have been willing to give their services as teachers. Mr. William Pickett of the First Church is the devoted Superintendent, and to whose good judgment and faithfullness from the first day when we were there until the present time, the continuance and success of the work is largely due.

This Mission is practically a church for Chinese, embracing in its scope the various lines of work carried on by Baptist churches.

Sunday Services: 3 p. m. Sunday school, Bible teaching, study of the English language, preaching in Chinese by pastor.

5 p. m. Street preaching (during the summer months). Visiting among the women in the homes during this time is done whenever possible, by students from the Baptist Missionary Training school and others. 7 p. m., Christian Endeavor meeting. 8 p. m., preaching service in Chinese.

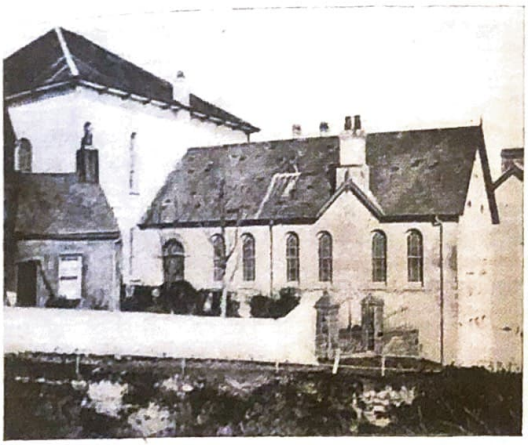
Day school for the Chinese children is held by the pastor. This is the only means they have of learning their own language. Calling and teaching is done during the week by the pastor in many parts of the city.

Work among the women is carried on during the week, and on Sunday, teaching them to read, and pray, and other lessons in Christian home keeping where they can be reached. They attend the Sunday evening preaching service now quite freely.

Sparks from the Welsh Revival

By J. Tudor Rees.

To trace the origin of any great revival is always an impossible task. So many agencies, known and unknown, visible and invisible, contribute to bring about the upheaval. And if one wanted to find one source of the great awakening in Wales one would have to go back many

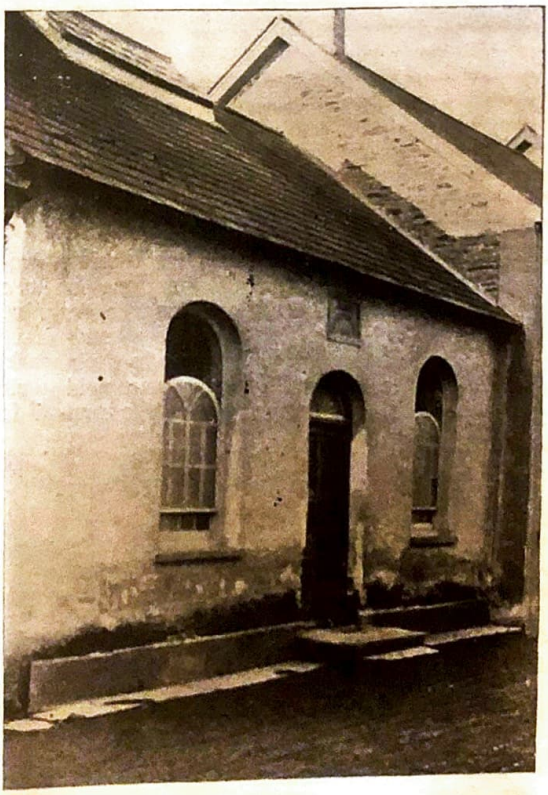


M. Jenkins' Church at New Quay, Where the Revival Broke Out by a Young Girl Saying "Oh I Love Jesus," Etc.

years, and into the secret chambers of many a Godly man and woman who, perhaps long since gone to the homeland, prayed oft and long that their beloved land might be deluged with the rain of spiritual blessing. It is possible, however, to discover where and how the first drop of the approaching showers shewed themselves. And it may not be uninteresting or unprofitable to trace such in Wales.

Eighteen months ago, in a small old-fashioned church in one of the Southern counties of the "Land of Song" a minister was despondent and despairing. Oft had he prayed that the cloud that hovered over his country should break and pour down the much-needed blessings. Soon was he to see that the God of Israel neither slumbers nor sleeps. In his church, at a Christian Endeavor meeting of customary coldness—the members appearing frost-bitten and ice-bound—a young girl of sixteen, with a heart full of strange joy and emotion, broke into the service by declaring passionately, "Oh! I do love Jesus with all my heart." The company was broken down by the simple, but transparently sincere testimony. They simultaneously fell upon their knees, prayers of unusual fervor were offered and each made a fresh consecration of his or her life to the Master. The revival had come. Meetings were held night after night, not only in the churches, but in the cottages and farm houses here and there all over the countryside. It was a child who led them.

In another part of Wales, just at the same time, a young man of 26, who had spent nearly ten years in the mine, gathered around him a dozen of the young people. "God is going to do great things for Wales," he said, with the emphasis of a prophet. They prayed and praised and prayed. This went on for two nights, and, as one of the number put it, "heaven came down upon the little company." The third night, somehow or other, without any announcement, the church, "Moriah," Longhor, was filled to overflowing, and a service was prolonged for close upon twelve hours. And for eighteen months a meeting has been held in that church every night—and those gatherings have not ended yet. That young man was Evan Roberts—a youth of of no exceptional amount of intellectual or oratorical abilities—but what he had he gave to the service of the Highest. And God has used him as He has used none since Pentecost. The secret of his success? A transparent sincerity, crucifixion of self, absolute consecration of life to God, a constant obedience to the will of the Spirit, and a simple dependance upon Him. And we are all capable of that! If God had used a man of prodigious learning or great wealth, some of us, anxious for service, might be discouraged. But He has shown us the sanctity of the commonplace, the indispensableness of the ordinary man, and His power to conquer through conquered men and women.



The Preparatory School, Newcastle Emlyn, in Which Roberts was Studying for the Ministry When the "Call" Came.

Well, through these simple instruments, the King has won over 100,000 fresh subjects, and the allegiance of thousands of others has been made more real and practical. And you are wanting to know a few of the ways in which

the fire has burnt up the sin and dross of Wales. Space and time allow the mention of but a few of them.

Those who are fond of figures tell us that during the intense period of the revival drunken-

Miss Davis, Chief Singer of the Revival.

ness decreased sixty per cent, that crime proportionately decreased, and that one or two prisons have been without a prisoner for nine months. Magistrates of the police-court have openly confessed a great decrease in their work, judges of the criminal courts have paid their tributes to the salutory effect of the revival in the reduction of cases for trial. Only two months ago an Assize-court judge had just one case for a whole quarter—and he was acquitted as innocent! Said one, "What long imprisonments and heavy fines were unable to accomplish, that the revival has done.

I suppose that any movement which compels men to pay their debts is one which commends itself to the American, as to everybody else. Well, you could go to scores of grocers, and drapers, and tradesmen of other descriptions in Wales, and you would find that long standing debts had been liquidated. Welsh lawyers speak volumes for the practical nature of the great and all-embracing upheaval.

But one of the most touching sights of all was to see a strong, muscular man, go up to the poorhouse, enter, and soon emerge, bearing upon one arm his aged mother, and on the other his old father. Through sin, the son had forgotten his duty to his feeble parents, and, not being able to support themselves, the old people were compelled to seek relief "from the parish." And go to scores of humble homes that strew the rugged hills of fair Cambria, ask the old man or woman who sits in the chimney corner if they know anything about the revival, and they will tell you, with tears of joy coursing down their furrowed cheeks, that verily they do "for years I have been in the workhouse," they will say, "but my son has been converted and he fetched me home." They cannot tell you much about how the revival came to Wales, nor when, but they know it did come, and, with it, their return to the old home, to end their days in peace, under their own roofs.

And so one might go on. But enough has been said to show that a revival of religion is something that issues in ethical and social results of a very desirable nature, and that warrants the payment of any price for its securing.

Do we want such an awakening for America, for Chicago? Yes. Then let us bear one fact in mind—it will come, not as a bolt from the blue, not as a thief in the night, but as the inevitable result of the observance of a fixed and irrevocable law. The American people do not want—can never have—a Welsh revival. They want and must have, and that soon—an American revival. And how is it to be secured? Not by haphazard or caprice, but by duly regarding the conditions of the divine formula. And here it is—"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then" (now comes the promise) "will I hear from heaven, will forgive their sins, and will Heal their Land." (2 Chronicles 7-14.

A Welsh Crowd in a Great Procession Singing Hymns in the Streets

South Division Chicago C. E. Union

By Arthur E. Rhenisch, South Division President.

Christian Endeavor Union work, like all other work covering a large area, requires much effort and time to accomplish any results. The territory of the South division of the city union extends from the Chicago river south to Fifty-fourth street, and from the lake west into Brighton Park west of California avenue. We have two societies in the downtown district near Van Buren street and two in Brighton Park. We have twenty-eight Senior, nine Intermediate and eighteen Junior Christian Endeavor societies in the division.

The principal work the union endeavors to accomplish is that of a clearing house. The monthly conference is the meeting at which the society presidents and division superintendents make their reports. At the last two meetings we have invited all of the chairmen of the local societies and the meetings have been quite a success. The officers also try to visit some of the societies each Sunday so that we may better keep in touch with the local needs.

Two rallies have been held since the first of this year. In January a missionary rally was held in the Christ's Reformed Episcopal church and on March 22d a union rally of the Epworth League, Baptist Young People's Union and Christian Endeaver was held at the Forty-first street Presbyterian church. At the first rally one society reported an increase of thirty-five new members, another twenty-six, and at the last rally which was held only two months after the previous one, one society reported an increase of seventeen new members. This work shows that the young people are active in the lookout work.

Two of our societies report that their members have been holding cottage prayer meetings. These are two of our colored societies: Bethel A. M. E. and Quinn Chapel.

The latter, Quinn Chapel, is one of the largest and strongest colored churches in the city. It was this society that reported an increase of thirty-five new members at the January meeting. Their president, Mr. De Lacey, also reported several other good things. One was that in January they had an associate membership of about fifteen. After praying for them and working with them for some time every one was won for Christ. During the past year this society gave $228.00 to missionary work.

Brighton Park Presbyterian society which for a long time has, as we might say, been at death's door, has been revived. A new president has been elected and she is doing good work in awakening the members and getting them to take an active part in the work. The new president is Miss Lang, who at a former time occupied this office.

Burr Mission society, located at Wentworth avenue and Twenty-third street, is in a very needy field. Their young people are nearly all active in other branches of the missionary work. They are also doing good work for foreign missions.

Mr. Afooshen, president of our Central Baptist C. E. society, reported at one of our conferences that their society is doing splendid work in the aid of the general mission work among the Chinese of the downtown district.

Doremus Congregational society is at the present time in a very weak condition. This society was at one time one of the most enthusiastic in the division but at the present time they seem to have lost heart because of the press of other work. We are working with and praying for them, hoping that they will again take up the work in the way they should.

The report of the First Baptist society is given on another page so will not be repeated here.

The First Presbyterian society is one of our strongest societies in the division and perhaps one of the most important. The Endeavor meeting is the only service carried on in the evening at their church. This takes the place of our evening service and consequently their membership is large and their meetings well attended. Many of the older church members attend these meetings. This was the society which reported an increase of seventeen new members at the last rally.

Forty-first street Presbyterian is also one of our strong societies. They give large amounts of money to both home and foreign missions. Their Endeavorers are very active in the Sunday school work. Many of them are teachers. They hold special meetings in the Old Ladies' Home.

Friends' society is active and reports an increase in membership and that their young people are doing good work.

Immanuel Presbyterian society has changed its meetings from Wednesday to Sunday evenings. They have also reported an increase and resumed a mission study class.

Plymouth Endeavorers are taking a new interest in Endeavor work. They have pledged $25 toward the support of the Francis E. Clark settlement on Archer avenue. This is another work our Endeavorers are interested in.

Sixth Presbyterian reports a decrease in attendance but also that their society is to be divided into two parts to start an increase contest. They are also holding meetings at the Old Ladies' home.

South Park Presbyterian society is laboring hard to improve the different departments of their organization. They are working hard to complete their church building fund made some time ago.

Washington Park Congregational report a good society work though the worker who made the report said they lacked interest in the union work and asked the officers to meet with them and hold a local rally at one of their meetings.

Our City union is supporting a pastor, who with his wife and daughter is carrying on an excellent work in Cook County hospital. During the past year some 220 conversions were recorded beside thousands of requests for prayer

and many who are reached and never heard from. This is a record which any church might desire. Thousands, yes, a million Testaments and tracts and other papers are given out to the patients each year. Our division is apportioned $150 a year. Miss Bailey, the hospital superintendent reports that more than half of this was raised the first half of our year.

We have one more Intermediate society at Immanuel Presbyterian church and two new Junior societies, one at Burr Mission and one at Forestville Congregational. The latter had a membership of ninety-two when it entered as a new society into the union. One of the Junior societies worthy of special mention is that of Armour Mission. At the first of the year they reported a membership of 104. At the present time they have 225 members. This is a comparatively new society, being organized only last fall.

There are many other things of interest to be reported but space will not permit more at the present time.

A word about the last rally. As mentioned before, this was a Union rally of the Epworth League, Baptist Union, and Christian Endeavor. The meeting was well attended, especially by the Endeavorers. We had as many young people present as the other two organizations combined, though of course, we are more centrally located and have about twice as many societies as the other two unions. A very stirring address was delivered by Pastor Wm. Kirk Bryce, of the Fourth Baptist church. Altogether the meeting was a success and very helpful to the assembled company of young people.

The Pastor's Message.

Many of our hearts have been saddened during the past month, by the departure to the Spirit Land of two of the sweet and consecrated women of our church. Miss Carrie B. Moody died in far away Los Angeles, whither she went in search of health some months ago. She had not been strong for a good while, and when she left Chicago, those who were nearest to her had the feeling that she might never return again. She had been a member of the church for many years, and for some time had a class in the Sunday School. After a thorough course of preparation, she became a nurse and her profession took her away from church services considerably, by necessity. She always had the deepest interest in our life and work, however, and expressed this interest to the pastor just before her departure for California. Hers was a serene and beautiful Christian character.

Mrs. Knight was well known amongst all of our members, except those who have united with the church recently. On account of her illness she has not been able to attend regularly during the past four years or more. She bore with wonderful patience and in the spirit of true consecration her long period of isolation from the activities of life. Upon her return from the South a year ago, she seemed much improved and attended church once or twice. At that time we all hoped that we would have her with us again in health and strength. But this was not to be. Her life was full of good deeds. She lived for others and rejoiced in helping the poor, the sick, and the needy. She leaves us an example, because of the tenderness, truth, and faithfulness which characterized her life.

We have had the pleasure, during the last month, of welcoming our brother, Rev. Ralph R. Kennan, who has already taken up his work as assistant to the pastor at the home church. Amongst his other duties, Mr. Kennan will have charge of the work of the Home Department of the Sunday School. I ask for him the heartiest co-operation of our members, not only in this single important work, but in all the affairs to which he sets his hand. The Home Department began its work three years ago with great enthusiasm, as the habit is with new organizations which are inaugurated under happy auspices. For two years its work has been quiet, but in many ways very helpful. Mr. Kennan will seek to thoroughly reorganize the Department and make it a source of real power to the church.

The Welsh evangelists came to us rather suddenly. We had only a few days to advertise their coming, but thanks to the splendid work of the District Committees, the news of their visit and invitations to the meetings, were circulated quite widely. I am sure that we have all been very grateful for their stay amongst us. They brought us a rich spiritual message. I have been thinking much about the results. The preacher, Mr. Griffith, did not harrow our feelings, or deal in sensational appeals. As I looked into the face of the great congregation, which listened to the words of the speaker, I hardly ever saw a tear in the eye, nor a smile on the face of any, but I saw the most profound attention that I have ever witnessed in an audience. The people were almost breathless in the intensity of their interest.

What, now, is to be the result? There were few if any conversions as the result of the meetings, but our hearts have received a message from the King of Kings. The responsibility is with us. Surely we will be culpable, condemned before God, if we allow this message to pass without permanent effect in our lives. God has spoken through the spirit and words of these men to our spirits; and we must not, surely we dare not, sin against the Holy Spirit, speaking thus within our hearts. Let us all pray and work together, more faithfully than ever before in the name of God and in behalf of the unsaved. Let this be our Easter Message, a true resurrection, a true awakening. Let the past bury its dead. Let by-gones be by-gones. Shall we not walk forth with Jesus Christ into the glory of the Resurrection Morning and enter upon the dignities and labors of a more abundant life with Him?

Your affectionate Pastor,
Austen K. de Blois.

The Church at Work.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

MISS E. PICKETT, DEP'T. EDITOR.

The Endeavor Society gladly put aside some of its plans for this month for the sake of the special meetings we have been having, and I trust we shall come together again more enthusiastic and with greater willingness to live up to our pledge to do "whatever He would like to have me do."

The March missionary meeting was held with the Intermediate Christian Endeavor Society on Sunday evening, March 25th. We heard at that meeting some reports from the Student Volunteer Convention recently held at Nashville. There was a large attendance and the short talks from the four young people of the University of Chicago were full of enthusiasm and inspiration.

On March 16th the Society voted to devote our Foreign Missioary funds, which we call the Duffield Memorial Fund, to the support of Dr. Walter Rittenhouse, who was a Student Volunteer, and who is now with his wife in the mountains of Burmah, working among the Karens. We hope the missionary collectors of the society will meet with a response hearty and generous for this object.

Our Home Mission funds go to the Central Baptist Chinese Mission. The general expenses of the Society also must be met by the Christian Endeavor members, so, do not forget your dues. Miss Maud Robinson is the treasurer, and Mr. Robert Leland, chairman of the finance committee. The best way to be prepared for these duties, which are also privileges, is to set aside on the first day of the week a certain percentage according as the Lord has prospered us. Experience has taught that this regular tithing of the income, however small, will assist greatly in bringing to each one the real joy of living.

It is with real pleasure that we print the following report from the Raymond Mission Building Fund Committee. Their final report was read, accepted and the committee dismissed Friday evening, March 9th. A few collections have been made since, and this report is to April 1st, 1906.

Amount pledged by the Society		$1,000.00
Amounts paid—		
By C. E. Members	$398.10	
" Non-members	159.50	
" Junior C. E.	6.85	
" Sunshine Band	3.15	567.60
Amounts Raised—		
By C. E. Social	22.00	
" Boat Ride	83.95	
" Dinners	25.22	
" Ads. in Church Directory	72.00	
" Commissions on sale of tickets	5.50	
" Dr. de Blois' lecture	103.20	311.87
Total paid from all sources		879.47
Balance due		120.53
Unpaid pledges—		
From C. E. Members	106.50	
" Non-members	10.00	116.50

You will note that the pledge made about two years ago is very nearly all paid. We congratulate ourselves that such is the case, and our cup of rejoicing would be brimming if those few who have not paid would do so, for the four dollars lacking could be easily found to make up the thousand dollars.

We have been promised a social for a good while, and many events of greater importance have interferred, but we trust that the members of the Society and their friends will watch for the announcement of the date of this gathering that no doubt will be given soon. The Social Committee is promising us a very enjoyable evening.

During the month of April we will consider the following topics at our regular Friday evening meetings:

April 13th—Christ's Life—IV. Lessons from His Resurrection Miracles. John 11:1-46; Luke 7:11-17; 8:41, 42, 49-56.

April 20th—The Lord's Day; How to Keep it Holy. Luke 6:8-10; Ex. 20:8-11; Rev. 1:9-18.

THE YOUNG LADIES' MISSIONARY SOCIETY

LEILA AHRENS, DEP'T. EDITOR.

The Society has held more than the usual number of meetings this month in order to get ready for the sale which took place Wednesday, March 28th, at the home of the Misses Googins, 3247 South Park Ave. The number and attractiveness of the articles showed that the girls had been working. There were fancy articles, bags and aprons and handkerchiefs, and also a table of home made candies. In the dining-room refreshments were served. A great many of the ladies of the church attended the sale, and nearly everything was sold.

It was necessary to make thirty-five dollars in order to pay our usual amount to missions, which is twenty-five to home and twenty-five to foreign. We made more than even the most hopeful one had expected. All the money is not in as yet, but when everything is accounted for, and our expenses which are very light, are paid, we expect to have about fifty dollars.

We are greatly indebted to Mrs. Googins for her kindness in giving us the use of her house, and for her help in getting things ready for the sale.

CHANGES IN MEMBERSHIP.

ADDITIONS.

By Baptism—

Haly L. Foreman, 578 E. 55th St.
Edwin J. Bird, 3049 Poplar Ave.
Mrs. E. J. Bird, 3049 Poplar Ave.
J. A. Taylor, 3119 Rhodes Ave.

By Letter—

Wm. J. Liddy, 53 Douglas Place.
Mrs. W. J. Liddy, 53 Douglas Place.
Miss Pearl M. Liddy, 53 Douglas Place.
Leslie W. Liddy, 53 Douglas Place.
Miss Henrietta I. Hoffman, 52 Woodland Park.
Miss Carrie B. Rogers, 2929 Vernon Ave.

DIMINUTIONS.

By Letter—	*By Death—*
F. L. Reynolds.	Mrs. W. C. Miller.
Mrs. F. L. Reynolds.	Miss Carrie Moody
Mrs. D. Shepardson, Jr.	Mrs. S. C. Knight

THE MEN'S LEAGUE.

C. H. Marshall, President. L. C. Humphrey, Secretary. M. S. Piercey, Treasurer.

Object—To develop closer fellowship among the men of our church and congregation and to cultivate the spirit of mutual helpfulness in material and social as well as in spiritual affairs.

Motto—The largest and best place for every member he is worthy and competent to fill.

League Meetings—Sundays 12:15 business session in church parlors. 12:30 to 1 Bible study, Dr. de Blois teaching the next Sunday's International Lesson.

Social gatherings and entertainments frequently as announced.

The Fellowship Committee tenders its good offices to aid in locating Baptists in our neighborhood and securing employment to members.

Let the Committee know if you know a brother who needs a job or a better one or who can furnish a position, a room or a roomer; board or a boarder, or to rent a house or flat in this locality.

Fellowship Committee—

H. Vallett, chairman, Phone Harrison 2436.
L. C. Humphrey, Sec'y., Phone Douglas 2932.
James Barron, Phone Douglas 6111.
Geo. C. Arthur, Phone Main 4103.
W. B. Nichols, Phone Douglas 7429.

On March 13th the Men's League gave its regular monthly social evening in the lecture room. The programme proved an unusually interesting one and consisted of two fine tenor solos by Mr. Farmer of the church choir, the accompaniment being played by Mr. Havens.

Then Mr. Trude the chairman of the League entertainment committee, introduced one of the speakers of the evening, Judge Carter, who talked to us on the new charter and gave a very interesting discourse on the charter provisions and the city's needs. He said there had been five different charters for Chicago and the new one makes the sixth all demanded by the city's steady advance.

He favors legislation more general in its nature and favors also woman's suffrage, home rule, co-ordinate Park board, the library and Board of Education harmonized, and that the County board be not united with the City board. He believed also that the reform of a community must be by the individual to be at all lasting. Throughout his talk he interspersed humorous stories of his early life and of a few experiences he had while lecturing.

Then there was music by a little boy who played on cymbals, bass drum and snare drum he being accompanied on the piano by his mother. His efforts took so well that he responded to two or three encores. Then Mr. Bowman, an Oak Park lawyer, the other speaker of the evening was introduced and gave a very interesting as well as humorous talk on "Varieties of Humor." He took up humor by classes and illustrated each by stories characteristic of the style of humor it represented. He discussed humor of ignorance, imagination, inference, interchanged thoughts, punctuation, synonyms, and broken sentences.

The talks of both these gentlemen and the music of the musicians was thoroughly enjoyed by all and the Men's League wishes to thank them. Refreshments were then served.

The committees all report excellent progress being made. Especially is this so of the welcome committee who report a marked increase in cordiality and good feeling in the church which we are glad to see and hope for still further increase.

Dr. de Blois at the beginning of the evening especially urged the men to vote for the aldermen of our city council who are up for re-election and who are against saloons and who voted for $1,000 license.

If we are ever to down the saloon and better our community and city we must vote men into office who will back up and make proper and righteous laws.

On April seventeenth will be held the next regular monthly social evening of the League and though the program is not definitely fixed as yet, it will be the usual interesting program. *You will not regret coming.*

The attendance was about one hundred and fifty on March 13th.

Remember April 17th, and be sure and come.

FRANK W. GALE, Department Editor.

WOMEN'S MISSION CIRCLE.

MRS. S. B. LINGLE.

The meeting of the Circle was attended by fifty members on March ninth.

The subject—The Indians of our own country was presented with great interest.

Mrs. S. A. Tolman read a carefully prepared paper, weaving the habits and customs of these people into an account of their history from the discovery of this continent. 267,000 Indians live now in the reservations; 35,000 pupils attending schools provided by the government.

Mrs. Jackman illustrated the change wrought in the savage heart by telling the story of White Arm, chief of the Crow tribe.

Christmas at Rainey Mountain given by Mrs. Ketman, was another word picture, and the account of the generous and self-denying, giving to missions by these people, pointed its own moral.

The message from foreign fields came in the form of interesting extracts from letters from Dr. Rittenhouse on his journey and after reaching his field in Northern Burma.

Miss Florence Huskey touched all hearts by her earnest words telling of God's power as shown in the recent convention of Volunteer Students, and of the change it had wrought in the purpose of her own life.

The Circle was indebted to Mrs. Buck for a solo, which was much enjoyed.

Church Life

FIRST BAPTIST CHURCH

Chicago, Illinois

Editor

WESLEY M. EMBREE

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Mrs. S. B. Lingle — Dr. Frank Gale
Mrs. W. Morava — J. G. Marsh
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Matter for publication should be sent, on the first day of each month, to W. M. Embree. 3145 So. Park Ave.

EASTER ANNOUNCEMENT.

Special Easter exercises are to be held in the Sunday school at the regular hour in all departments. The whole church will be appropriately decorated. The First Church is the place to go on Easter Sunday.

PERSONALS.

Mrs. J. S. McCullough has returned from a two weeks' visit in Kansas City.

Miss Anna Stubbs was quite ill with pneumonia the early part of the month.

Miss May Tittington has returned to her home after a long stay in Wesley Hospital.

Miss Laura Dresser is still in the Baptist Hospital but reports a slow gain in strength and health.

Miss Clara Bennett has returned to her home in Indiana. She hopes to be with us again in the fall.

Mrs. Branch worshipped with us last Sunday, coming sixteen miles to spend Sunday in the old church.

Mrs. Genius and Mrs. Harry Wheeler Stone who are visiting in Florida are expected home the last of April.

Mrs. A. O. E. Ware was the teacher in the Guild Bible class last Sunday, Miss Laidlaw being ill with the grippe.

Have you taken a weekly offering envelope? You cannot afford to miss the privilege of giving as the Lord has prospered you.

Mrs. Ora Sherwood and her young son spent a couple of weeks in the Baptist Hospital. Mrs. Sherwood is now improving rapidly.

Miss Irene Harris who was with us regularly last winter appears in a graduate recital at Columbia School of Oratory, April 7th.

Master Harry Cronk who has been living with his uncle in the south has returned to Chicago to make his home with his mother.

Miss Violetta Groom of 3116 Lake Park Ave., was married March 25th to Mr. Ralph H. Wheeler of Mystic, Conn., where she has gone to reside.

All members of the church who are moving please notify Mr. Embree that the changed address may be given in the May number of Church Life.

On Saturday evening, March 3d, a dinner was given by Robert and Walter Leland in honor of Sam Lingle upon his return from his trip abroad. Ten of his old friends gathered to give him a hearty welcome home.

The South Division Junior C. E. Rally will be held at Immanuel Presbyterian Church, corner 31st and Bonfield streets, Monday evening, April 9th at 7:30 o'clock sharp. An address will be given by Dr. Walter H. Nugent.

We have welcomed to our services during the past month Mr. J. R. Van Angelin and his mother from the Fourth Church, Philadelphia, Mrs. Marie Murphy from the Central Baptist Church, New York City, Mrs. H. E. Thomas of the Granville, Ohio, Baptist Church, and Dr. Palmer of Denver.

The Industrial School at Raymond Chapel has steadily increased in numbers as well as in discipline during the past month. The attendance has reached ninety, 78 of these being children. Miss Veda Williams is rendering very effective service in charge of the Primary Department and at the piano. Mrs. Risdon has charge of calisthenic exercises and marching. The sample system is being used and some beautiful books of sewing samples are being made by the children. The school will close the middle of April.

LADIES' BENEVOLENT SOCIETY.

MRS. W. MORAVA, DEP'T. EDITOR.

A heavy rain storm did its best to discourage the ladies of the Benevolent Society on March 2d. It did not succeed in doing so. Realizing that the church parlors would be just as cheerful as if the sun were shining in a clear blue sky, seventy-five ladies met and not only enjoyed the day but accomplished much work.

Mrs. Jones has been very successful in organizing the Raymond Industrial School and fortunate in securing a kindergarten teacher.

Marked success has as usual crowned Mrs. Marshall's work and about fifty dollars have been added to our Raymond Chapel Fund from the delicatessen sales under her capable management. Hoping to entirely liquidate our indebtedness to this fund, a sale of aprons, handkerchiefs, handkerchief sleeves, bags and rugs is anticipated and contributions of these articles are solicited.

AFTERNOON TEA.

On March 8th Miss Mitchell and Mrs. A. E. Thomas shared the honors of hostess at a tea. A large number of entertainments were in competition that day but Miss Mitchell and Mrs.

Thomas were by no means vanquished. The good number who accepted the invitation extended by them was evidence of their great popularity. The cordial welcome, the attractive home, the bountiful and delicious refreshments made the time pass pleasantly and very quickly. Every one seemed surprised when the gray light of approaching night suggested that it was time to say good bye.

IN MEMORIAM.

On Tuesday, March 27th, Mrs. Jennie Knight crossed to the shore where the sunlight always plays over the water. Slowly the twilight approached and darkness spread over the city, and just as slowly and peacefully Mrs. Knight fell asleep to be awakened by the first glad rays of eternity's morning. Modest and retiring, warm-hearted and generous; her life scattered fragrance and beauty all around; and especially in the Ladies' Benevolent Society, where for twelve years, her time on two Friday of each month was given unreservedly to faithful work in connection with the society. When compelled by illness to retire from this active work, her occasional presence always carried sunshine into the church parlors. The sweet memories of a beautiful life will ever linger to influence all to higher and better lives.

The Work at Raymond.

We are all thankful that Mr. Rader's difficulty with his eye did not result seriously.

Work on the ladies' parlor will be begun next week it is hoped. The ladies have about $70.00 on hand which will go toward this work but about that much more will be needed.

No one has yet come forward to offer to provide a supply of Bibles for use at our services. We need these badly. Ten or fifteen dollars would do a great deal of good if given for such purpose.

We are very sorry to know of the continued illness of Mr. Freligh. While not confined to his bed he has been unable to work for several weeks and is still quite unwell. Mr. and Mrs. Freligh have moved to the vicinity of 65th St. and Center Ave., but they do not intend to give up their work at Raymond. It would be impossible to replace Mrs. Freligh in her many activities in the Chapel and all rejoice that we shall not have to try.

Raymond Chapel shared with the First church in the blessing attending the work of the Welsh Evangelists, not only through the attendance of our people at the meetings at the home church but also through the meetings at the Chapel, addressed by Mr. Rees. While there were but three professed conversion, all who attended felt the power of his words and were blessed by the truth as he presented it.

Miss Miller decided a few weeks ago to give up her class of young men but when she made the announcement to them they objected so heartily and unanimously and pleaded so earnestly for a withdrawal of the edict that Miss Miller had not the heart to insist. Miss Miller has kept up her work at Raymond for many years at cost of much inconvenience, on account of living at such a distance and being moreover actively engaged in work at her own church. The warm appreciation shown her is well deserved.

The boys of the Reeder class have distinguished themselves in an entirely new way. William Tichy, a member of the class was severely burned January 2, while in St. Ann's hospital recovering from an operation for appendicitis. The burn being very large and failing to yield to treatment the surgeon at th eCounty Hospital, to which he was later removed, decided skin grafting would be necessary and an appeal was made to his class mates to yield up portions of cuticle.

A number of the young men volunteered and the operation was performed. We earnestly hope Mr. Tichy may now recover quickly. He has exhibited much patience and courage during weary months of suffering.

The lecture on "Colonial Days," given by Mr. Skyles was very instructive and all who were present greatly enjoyed the evening. The Reeder class expect with the collection taken to purchase material for a bulletin board.

The Women's Work.

The ladies are busy with the sewing machines and quilting frames and are looking for more work in this line. The last all day meeting was well attended. We were especially grateful for the presence of Mrs. Wierman's sisters who gave expert assistance in the work of the day. A most inviting luncheon made a delightful respite from work at the noon hour and accounts for the large amount of work turned out in the afternoon.

The next meeting will be held April 12th. All ladies of the church and neighborhood are invited.

EASTER.

There will be special music at all the services next Sunday.

THE JOURNAL OF THE CHURCH.

March 2, Friday. Regular meeting of the Christian Endeavor Society. Meeting of the District committee and business meeting of the Ladies' Benevolent Society.

March 4, Sunday. Sermons by the Pastor. Morning subject, "A Stormy Sky and a Quiet Faith." Evening subject, "How Shall We Have a Good Time." Ordinance of baptism.

March 7, Wednesday. Regular prayer meeting devoted to prayer for the progress of God's work here and abroad.

March 8, Thursday. A tea was given at the home of Mrs. A. E. Thomas for the benefit of the Ladies' Benevolent Society.

March 9, Friday. Meeting of the Women's Mission Circle and regular meeting of the Christian Endeavovr Society.

March 11, Sunday. Ordinance of Baptism. The Pastor's morning subject was "A Wonderful Discovery" and his evening subject, "Arabs of the City."

March 13, Tuesday. Entertainment of the Men's League addressed by Judge O. N. Carter and L. A. Bowman.

March 14, Wednesday. Regular prayer meeting. Meeting of the Young Ladies' Missionary Society at the home of Miss Edith Gale.

March 16, Friday. Regular meeting of the Ladies' Benevolent Society and the Christian Endeavor Society.

March 18, Sunday. Ordinance of Baptism. Both morning and evening services were in charge of Messrs. Griffith, Michael and Rees, the Welsh Evangelists.

Services every evening, except Saturday, led by Mr. Griffith.

March 25, Sunday. Sermons morning and evening by Mr. Griffith.

March 26, Monday. Meeting of the Young Ladies' Missionary Society at the home of Miss Fralick. Regular meeting of the Amoret Henson Guild.

March 28, Wednesday. A meeting for young people held at 4 p. m. by Mr. Griffith. Evangelistic services every evening during the week, except Saturday, led by Mr. Griffith.

THE ACORN'S PROPHECY.

Dr. Lyman Abbott has given us this beautiful parable about the acorn:

"I pluck an acorn from the greensward and hold it to my ear; and this is what it says to me: 'By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic.' 'O foolish little acorn, wilt thou be all this?' I ask. And the acorn answers, 'Yes; God and I.' "—*Herald.*

HE KNOWETH THE WAY THAT I TAKE.

It is always best and safest to take God's way; every other way leads to perplexity, disappointment and destruction.

You may delude your friends, and even yourself, as to your manner of life; but God knows, and you know that God knows.

We waste a lot of energy in trying not to walk in God's way; and we lose a lot of happiness.

In the moral life it is not true that one always moves in the directions of least resistance.

You are assuming a very large and difficult contract when you take the ordering of your life out of God's hands.

If you think you can do better for yourself than God is doing try it, if you dare.

God knows what is good for you; and it is well for you that he does.

The conclusion of the whole matter: Commit thy way unto the Lord, and he will bring it to pass.—*Selected.*

THE MINISTER'S WIFE.

The minister's wife ought to be selected by a committee of the church. She should be warranted never to have a headache or neuralgia; she should have nerves of wire and sinews of iron; she should never be tired nor sleepy, and should be everybody's drudge; she should be cheerful, intellectual, pious and domesticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner, light his fire and copy his sermons. She should keep up the style of a lady on the wages of a day laborer, and be always at leisure for "good works," and ready to receive morning calls; she should be secretary of the Band of Hope, the Dorcas Society and the Home Mission; she should conduct Bible classes and mother's meetings; should make clothing for the poor, and gruel for the sick; and finally she should be pleased with everybody and everything and never desire any reward beyond the satisfaction of having done her duty and other people's, too.—Selected.

TRUE SERVICE.

Small service is true service while it lasts;
Of humblest friends, bright creature! scorn not one;
The daisy by the shadow that it casts,
Protects the lingering dewdrop from the sun.
—*William Wadsworth.*

What was true in the objective life of Christ must be true of the subjective life of the Christian. Only when Christ is king in our hearts will you have the fullness of the Holy Ghost. *F. B. Meyer.*

MARY—RABBONI.

W. W. DEWEY.

Mary sought for a lost Savior. On the cruel cross she saw Him suffer the pangs of death. They robbed her of a Friend, the Christ, the promised Redeemer. They had robbed the grave of His body. Hope was dying within her. What was there to live for now? Ah, if she could but find His precious form to weep out her anguish over it! He said, "I came to seek and save the lost;" and now He was lost. The tears of the immaculate Christ and the tears of suffering woman spring from a common sorrow—the heart bereft of its loved; but one weeps with a divine sorrow and the other from human sorrow caused by not knowing the divine plan of redemption.

With choking sobs and tear-dimmed eyes: "Tell me where thou hast laid Him and I will take Him away."

"Mary."

Like a flash of meridian sun at midnight. No one could speak that name, her name, as He. Transition from awful bereavement to glad possession. The heart leaped from sadness to ecstacy; from doubt to assurance.

"Rabboni."

The night was gone. Resurrection morn. Christ is risen. "We hoped that it had been He that should redeem Israel." Redemption is wrought. "Run tell my disciples." Fly with the tidings around the world where there is suffering. He is risen. Jesus was crucified. The Master is risen. Master of death, of the grave, of human hearts.

Do you seek a lost Savior? Listen! He speaks, speaks your name. Look at His hand; your name is graven there.

SERVING—FOR WHAT END.

The great task of the ages is the realizing of God's purposes in the world. "Thy will be done" is the prayer, not only of every Christian heart, but of the stars and flowers, the winds and the seas.

But man has failed of God's intent. His will is not done. Sin of every sort disputes God's sovereignty and defies God's law.

It was because of this that Jesus Christ came. He would first overcome sin; then he would restore the distorted and almost lost image of God in the hearts of men, thus repairing the damage wrought by sin, and then he would build up a new social order of strong and holy men and women.

All this was in Jesus' purpose of salvation. Because he loved men, and believed in them, he gave himself to the supremest task of the universe, the redemption and salvation and restoration of the race, making out of a race of sinners a brotherhood of saints.—*Selected.*

THE COMFORTING PROMISE.

After the battle of Inkerman, in the Crimean war, some soldiers, gathering up the dead for burial and the wounded for the hospital, came upon the body of a young man who was lying with his head upon his arm as if asleep. As they picked him up they heard something tear, and, looking more closely, they saw an open Bible, upon which he had placed his bloody fingers; the congealed blood had carried with the finger a portion of the leaf. Scanning the leaf closely, one of them read aloud the words: "I am the resurrection and the life;" and with that text upon the finger of the dead Christian they buried him. With his finger upon the promise that Christ was the Life, he passed from the land of the dying to the land of the living; from struggle to conquest; from fog into brightness; from death to eternal life.—*A. C. Dixon.*

THE KINGDOM OF GOD.

A fellowship of Christlike love which is to include every soul that is willing to enter! A community which embraces every other true community of men, which contains and controls the home, the state, the economic system, the fellowships of science, letters, art. A holy society already in the midst of men, already shedding its brightness over human life, yet shining more and more unto the perfect day; a kingdom progressively realized on earth, perfectly fulfilled in heaven. A girdle of love, destined to clasp into unity the whole of mankind, whatever the race, the color, the culture, and to bind all to the throne and heart of the universal Father!—*F. Herbert Stead.*

MAKING A HIGHWAY FOR GOD.

When we set barriers across the path, and heap the road with obstacles, and break the bridges, we must not wonder that God seems far away. Our sins separate us from him. Mountain ridges of selfishness forbid his advent; we must dig them down. The low-lying marshes where the fog hangs and venomous creatures creep, keep him at a distance; we must fill them up. We must lift these mean levels into the blessed light. We must get a succession of good deeds across this swamp as stepping stones to God. Certain it is that no man ever made the way of the Lord straight, and waited in vain for the Lord's coming.—*George Hodges.*

After all, the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color, beauty and value from that.—*James Russell Lowell.*

CHICAGO BAPTIST NEWS.

THE COMMITTEE ON EVANGELISM.

JOHN M. MOORE.

The Committee on Evangelism has practically completed its work for this year. It regrets that greater achievements cannot be reported and yet the hope is cherished that when the churches report to the Association in the fall it will be found that in many of them there has been a gracious work of the spirit and many additions to our forces.

Three important conferences on evangelism have been held under the auspices of the committee during the year. One was held with the Second Church, one with the Englewood Church and one with the Lexington Avenue Church which continued through three days and was conducted under the direction of Drs. Woelfkin and Chivers of the Home Mission Society. In addition the committee has sought to secure pastoral and lay helpers for evangelistic meetings where such assistance has been sought. It is to be hoped too that the conferences and other work of the committee have simulated personal evangelism as well as special evangelistic meetings in churches where the committee has had no direct participation.

Most important movements are being projected just now under the auspices of the Union Committee on Evangelism which last year made a beginning in Tent work. This committee is made up of pastors and laymen appointed by the different ministerial bodies of the city with Rev. James M. Gray D. D., of the Moody Bible Institute as chairman. Three important campaigns are now being planned all of which have been heartily and unanimously endorsed by the Baptist Ministers' Conference.

The first is a "Shop Campaign" to begin April 10th and last for ten days. Not less than thirty meetings per day will be held at the noon hour in the large shops and factories of the city in which every effort will be put forth to convince the working men of the city that the churches do really wish to serve them. Mr. Charles Stelzle of the Department of Labor of the Presbyterian Board of Home Missions who has had large experience in this kind of work will be in charge of the campaign. The members of the "Shop Campaign" committee from the Baptist Conference are Pastors Powell, Ford, Buck, Vreeland, McGee and Moore and Dr. R. E. Manning of the City Mission Society. A meeting of pastors and workers for these meetings will be held in the Y. M. C. A. on Friday, April 6th, at 1:30 p. m. The headquarters of the campaign are at Mr. Stelzle's office, 1011 Y. M. C. A. building.

The tent work will be pushed more vigorously than ever this year, and will begin as soon as weather conditions will permit. At a recent meeting of the Ministers' Conference a resolution was passed requesting the City Mission Society to purchase and maintain a tent during the coming summer. This will doubtless be done if the necessary funds are forthcoming.

The third and perhaps the most important work proposed by the Union Committee is a great mission to be conducted next fall or winter under the auspices of the united Protestant churches of the city by Messrs. Torrey and Alexander whose work abroad as well as in Toronto and Philadelphia on this side has been productive of such blessed results. The Baptist Ministers' Conference voted to endorse the invitation to Dr. Torrey and if he comes as is practically certain now it is to be hoped that every Baptist Church in the city will be in line. In such movements as this it is always true that we get out of the work in proportion as we put our time and our money and our work into it. Details are not completed yet but it is likely that Mr. Torrey will be asked to give three months to Chicago spending a month on each of the three sides of the city.

It is to be hoped that there will be no diminution of interest or of effort in evangelism as the summer approaches but that we shall continue to press the fight. Many things unite to make the present a more favorable time for evangelistic work than we have enjoyed in a generation. "Speak to the people that they go forward."

Attention is called in this issue of the *Record* to *The Standard* as the best denominational organ for baptists throughout the Northwest and hence for those in Chicago. The scope of its field from which Baptist and religious news is gathered, and the discussion of great religious subjects each week make it the leading representative paper of the denomination as much so as a leading law journal is representative of the legal profession, or the best magazines in the various departments of literature or science are essential to their constituency. The best type of Baptist life and enterprise cannot subsist without an organ of this kind and it is well that all wide-awake Baptists make *The Standard* a necessity to their Christian living for only by means of such constant contact with the best and dominant thought of the denomination will they be adequately qualified to be representative Christian people. Aside from the special features of *The Standard* now attracting wide attention, there will be within the next three months enough of important denominational news presented, in the reports of the great conventions and the anniversaries to be held, to more than compensate every reader for a whole year's subscription. Every Baptist should be asking "Can I afford to get along without a paper of such value as *The Standard*?" Send in your name as a subscriber to Goodman & DICKERSON CO., 324 Dearborn St., Chicago. Six months, $1.00; One year, $2.00

CITY MISSION NOTES.

R. E. MANNING.

North Shore.—This church seems to be in a prosperous condition in all its departments. Of late there has been a marked increase in attendance at the evening services. During March the pastor has been preaching a series of sermons under the auspices of the Young Men's Bible Class. Large congregations have been present at each service, and not a few of them were comparative strangers. There seems to be good reason to hope that there will be several conversions from among this number. The congregations have already grown to nearly the full seating capacity of the room. As a natural consequence, the people are thinking about purchasing a lot on which to erect a house as soon as circumstances will permit.

It is probable that the North Western Elevated road will be extended in the near future, and this will enable people to live far beyond Wilson Ave., and have good facilities for transportation to the city. This new condition of things will have to be reckoned with in the selection of a location. A committee has been appointed to select one, but up to the present time have no definite recommendation to make. It seems to be almost a necessity that something should be done in the near future, as more room will be needed, and there is no building in the vicinity with sufficient accommodations to be obtained. Since Feb. 1st about twenty members have been added. The missionary spirit is being encouraged. A few days ago the pastor brought $25.00 for City Mission work and $31.00 for Home Missions. The other societies will be remembered in their turn. Already there are monthly pledges aggregating more than 200.00 and with additional ones that may reasonably be expected, with the loose collections, it is hoped that the sum of $300.00 may be secured during the twelve months. The Bible School is also in a prosperous condition. During the month of February there was an average attendance of 104, with an average of 68 bibles. The average offering was $4.79. There is a healthy rivalry between the Men's and the Women's classes, with the women generally a little ahead. We were a long time considering the question of beginning work on this field, but we believe the results have justified the wisdom of waiting until we could make a vigorous beginning, and now the only question to cause anxiety is whether the churches will furnish sufficient funds for the future conduct of the work, so that its progress shall not be hindered on account of lack of material aid. The policy of the board is to push a work vigorously when once undertaken, and in every instance where this policy has been adhered to the results have been very satisfactory. It is very hard to say no to a devoted little band when it is evident that they are doing all that can reasonably be expected of them, and they ask for an appropriation of one or two hundred dollars only for the year, even though the prospects for future growth may not seem to be very encouraging. Sometimes on such occasions the sympathy overrides the judgment. No doubt it has appeared to some of our friends that an undue proportion of funds at the disposal of the Board, have been appropriated to this field. The answer is, that it was believed here was a field that would develop rapidly, and in a few years become a strong self-supporting church, but in order to such development there must be strong and vigorous work at the beginning.

Washington Park. This is another field somewhat similar to the North Shore. It was organized about the same time, and the number of members at the present time is about the same. The conduct of the work is less expensive, as far better quarters for holding services are obtained

In Selecting A Bank of Deposit

Go to a well established and permanent bank, the management of which have had years of banking experience, through panics as well as good times—as such experience insures a bank's permanency.

The Prairie State Bank was established in 1869 and the same management is in control of the Prairie National Bank started in 1904, so that both banks have the necessary experience and reputation behind them.

Checking Accounts or Savings Accounts can be opened at either location and a general banking business is also transacted.

On the West Side.

PRAIRIE STATE BANK

Washington Blvd. & Desplaines St.

On the South Side.

PRAIRIE NATIONAL BANK

159 La Salle St. near Monroe.

at less than half the cost. It is a rare thing that a hall can be obtained so well suited for the work, and at the same time so attractive in appearance, and so neatly furnished. Members are received every month and all departments of the work seem to be in a prosperous condition. The Society has purchased a lot on the corner of Michigan Ave. and 56th. St. instead of assisting in the support of the pastor, as is the case at North Shore. For two months during the time intervening between the disbanding of the 48th St. church and the organization of the new one, the Society assisted in the support of the pastor, since which time the church has paid the salary and the rent of the hall. The lease for the "Mission House" expired with March, and now the church will pay the rent of that also if retained, which will probably be the case. The pastors of the surrounding churches who favored this new organization, certainly have had no reason thus far, to regret their action in the matter, and there is no indication that they ever will have.

Logan Square Norwegian. During the month of February there were 15 professed conversions, and 9 baptisms. The report for March has not been received, but the indications are that it will be equally favorable. Under the head of "the most encouraging feature of the work on your field," brother Finwall says, faithful attendance by the members, largest congregations during the present pastorate, and almost constant conversions." He also says, "Miss Minnie K. Nelson, our lady missionary supported by the Woman's Home Missionary Society, is much blessed in Sunday School work and in her house to house visitation, as well as in the Junior work."

Humboldt Park Swedish. The faithful work of pastor Olson is appreciated by his people, and this is especially the case since he declined a flattering call to another field. The building of so good and expensive a house, involved a large indebtedness, but the people are manifesting their good faith, in meeting their promises, and it is believed they will be able to meet their obligations, without the aid of the Society.

For February brother Olson reports 25 sermons preached, with approximate average attendance of 200, but only 2 were received by baptism, and two by letter. There is an enrollment of 247 in the Bible School, and an average attendance of 150.

Polish Mission. Brother Bendzulla sent in the most hopeful report for February that has been received in a long time. There are 112 enrolled in the Bible School, with an average attendance of 98. There is a children's meeting on Tuesday evening, a sewing school on Thursday afternoon, and a prayer meeting in the evening. He says, "Yes we will gain more and more influence, and soon be able to hold evening services in the chapel."

Immanuel Bohemian. The people are very happy in being able to hold services in the basement of their new house of worship, and expect to dedicate on the 8th of April, when it is expected the audience room will be ready for occupancy. It is hoped that many of our people will reserve that afternoon for this service. The hour fixed is 3 o'clock. Brother Hlad is not only pastor of the church, but is also continuing his work as colporter. His February report shows 11 preaching services with an approximate average attendance of 75, prayer meetings 5, average attendance 45. There are 210 enrolled in the Bible School, with an average attendance of 152. He sold or donated 53 bibles and testaments, 196 books, and distributed 5290 pages of tracts, to the 335 families visited.

HOLDING OUR GAINS.

Yesterday's gain cannot be reckoned as part of today's credit. It is little credit to us to do today as well as we did yesterday. We must do better, or confess failure. The only way to "hold a gain" is to beat it. A live business house recognizes the necessity of doing this, not merely if it would grow, but if it would continue to live. Unless it is growing, year by year, the day will come when, on that account, the business must die. It is not enough to say that this month last year showed marked gain, we shall do well if we equal that this year. We can only equal the past by improving upon it.—*Sunday School Times.*

Extract From The NEW YORK EVENING WORLD of September 7, 1905.

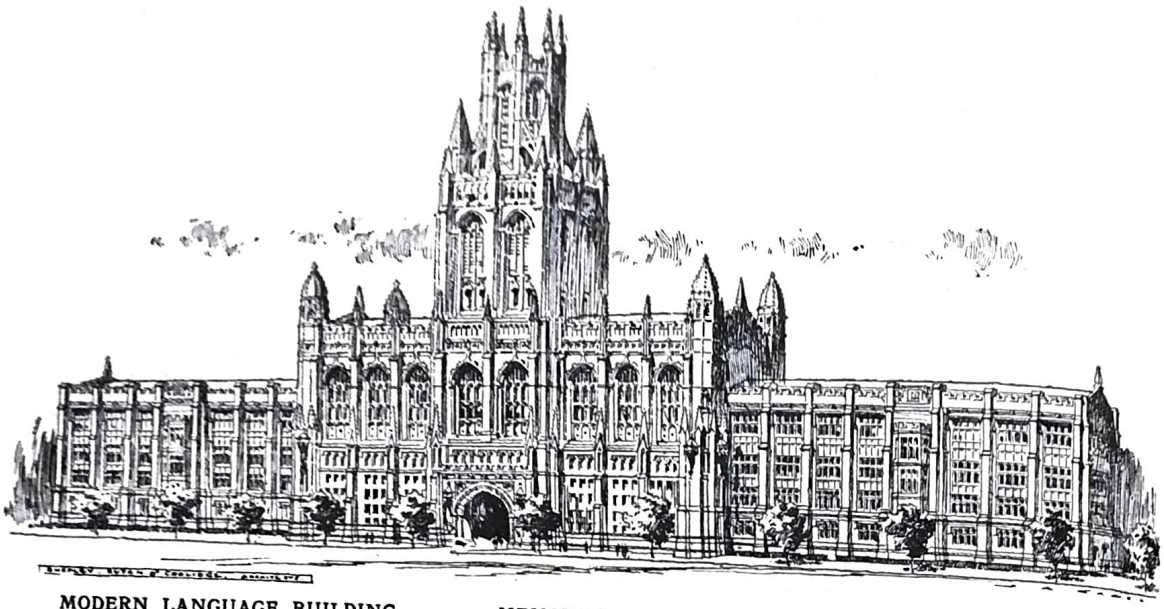
REPORTING THE PROCEEDINGS BEFORE THE ARMSTRONG LEGISLATIVE INVESTIGATION COMMITTEE ON LIFE INSURANCE.

The investigators got a shock when Herbert H. White, Secretary of the Connecticut Mutual Life, testified that the salary of the President was $12,500 a year; of the acting Vice-President, $1,200; Secretary, $7,500; Actuary, $7,500; three assistant secretaries, $5,500, $5,000 and $4,000.

After listening to the tales of the enormous salaries paid by the Equitable, New York Life and Mutual Life Companies of New York, the committee had the figures given by White repeated, to be sure that they had heard aright.

Former President Alexander, of the Equitable got $100,000 a year. His successor, Paul Morton, receives $80,000. The salary of Vice-President Gage E. Tarbell alone would nearly pay the combined salaries of all the executive officers of the Connecticut concern, and the Connecticut Mutual stands among the biggest fiduciary institutions of the world.

SAMUEL T. CHASE - GENERAL AGENT,
414 Monadnock Block.



MODERN LANGUAGE BUILDING. MEMORIAL LIBRARY. HISTORY BUILDING.

HARPER MEMORIAL LIBRARY OF THE UNIVERSITY OF CHICAGO.

The plans of the proposed Harper Memorial Library contemplate an exceedingly beautiful perpendicular Gothic structure, to be in harmony with the late work done at the university, namely: The assembly hall, commons, club house and tower group of buildings; the Bartlett Gymnasium; and the stately and dignified law building.

It is to be built on the north side of the Midway Plaisance between Ellis and Lexington avenues; covering an area of eighty by 216 feet; and is to be 100 feet high exclusive of the tower, which will rise to a height of 260 feet. There are to be five stack floors around the outer walls, and eight in the middle part of the building.

Immediately above the stack rooms which circle the outer walls, are located the administration rooms; and above these the large reading-room is placed. This room will be seventy-five feet wide by 210 feet long; and forty feet high. The trusses will be beautifully traceried timber work, as will the windows which light the room be beautifully traceried stone work. Significant paintings and sculptures are to adorn the building within and without. The utmost care is to be given to the artistic treatment in every and the most minute detail.

Not only are the artistic questions to be dealt with in a thorough manner, but the practical details also. The building is to be a thoroughly fireproof structure, and the most modern and approved methods of fire prevention and fire-fighting apparatus will be installed, with electrically connected signals to the fire departments. The stack floors are to be glass in metal frames, supported by the steel structure. The book presses or stacks are to be all-metal.

Electric book lifts and passenger elevators, electricity for the transmission of orders—in a word, all possible means of economizing time, will be adopted. In fact, the building is so arranged as to facilitate the researches of the reader and enable him to obtain in the shortest possible space of time access to the required volumes.

The reading-room will have seating accommodations for 1,000 students.—*The Standard.*

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A MONUMENT TO "AUNT LIZZIE."

THE SECOND BAPTIST CHURCH TO ESTABLISH A MEMORIAL INSTITUTE TO HER MEMORY.

The Second Baptist Church, corner Morgan and Monroe Sts., have unanimously voted to erect a monument to "Aunt Lizzie" Aiken, in the form of a benevolent institution, to be known as "The Aunt Lizzie Aiken Memorial Institute." It is to be located on the West Side, close to the Second Baptist Church, and will do a general missionary and settlement work *under strictly Christian auspices.* It is felt that there is a great good in the "settlement" idea, but that such work ought always to be under strictly Christian direction and control. The movement will be begun by the employment of missionaries to do personal work among the needy and the poor of the West Side, thereby carrying on the work that "Aunt Lizzie" did for so many years. Thus, the interest on all money given will begin to do good at once. As soon as the funds warrant it, a thoroughly equipped building for settlement work will be secured. The building will contain such features as the following: library, reading and club rooms, with games, gymnasium, manual training facilities, and features providing for musical study and pleasant social fellowship. It is hoped to make the building a sort of headquarters and home for all of the young people of that section.

83 SALOONS IN HALF A MILE.

In a space of six short blocks long and four blocks wide, immediately surrounding the church, there are eighty-three saloons running seven days in the week, and practically night and day. In that block of territory, which is less than half a mile square in addition to the saloons, there are the usual number of dance halls and other evil dives. The church is in the exact geographical center of this section, and immediately around the church there is a respectable district composed entirely of boarding houses, containing thousands of people, especially young men and women, who work down town, as the territory is near the heart of the city.

ONLY SALOONS AND "DIVES" FOR RECREATION.

In the whole region, there is not a single resort where these young people can go for social intercourse and recreation other than the saloons, dance halls and dives. It is the purpose of the church to furnish opportunities for social pleasure and physical, intellectual and spiritual betterment, and to keep this home open and free to all, night and day. From this as a center, missionaries will go out daily, and other settlement work under strictly Christian auspices will be done. To make the competition with the drinks and free lunches of the saloons more direct, it will be the effort to arrange for refreshments of some kind, to be served in a "Coffee Room."

Within the section shown on this map, a large part of the awful "cocaine district" of Chicago lies. Here may be seen walking the streets night and day, poor creatures who were formerly men and women, but who are now ashen-faced, idiotic, and trembling wrecks, from the effects of liquor and the deadlier cocaine, which may be purchased by them at the drug stores of the district, in open defiance of law. If any one wishes to see the fires of hell burning, they need only go to the corner of Randolph and Peoria streets any night in the week.

WHO "AUNT LIZZIE" WAS.

"Aunt Lizze" Aiken, for whom the Institute is to be named, is well known throughout our country in religious and Grand Army Circles. She was an army nurse during the whole of the Civil War, and was so devoted to her labors that the soldiers called her the "Angel of the Battle fields." She began her work in the army with the Sixth Illinois Cavalry, "Gov. Yates' Legion," which was stationed just outside of Springfield, under the direction of Major Nighlas, head-surgeon. She went to Paducah and Memphis, and served heroically until the close of the war. She was a member of the "Thomas Post" of Chicago, and when she died, in January last, this Post sent a "Guard of Honor" to watch

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over her as her body lay in state, and sounded taps over her grave. Following her death, her will was read to the church, and it was found that she had left all of her little fortune to her beloved church. The amount is $3,000.00, and is to be used as the nucleus of the present enterprise.

The Second Baptist Church was formerly situated where the Chamber of Commerce now stands, at the corner of Washington and LaSalle Sts. As the business section encroached upon it, it was thought wise to move to the present location, at the corner of Morgan and Monroe Sts., which was then the center of one of the wealthiest and most fashionable sections of the city. Though the environment has radically changed in recent years, the church has determined to "hold the fort" where it is, instead of moving out, as other city churches have done, to pleasanter social surroundings. Though scattered over the entire city, the membership feel that there is a great field for service where the church is now located, and it is doing a wonderful work already in that locality.

The pastors of the church have been, Dr. Edgar J. Goodspeed, Dr. Galusha Anderson, Dr. John Peddie, Dr. William M. Lawrence. Dr. Lawrence remained as pastor of the church twenty-four years. After he left, the church extended a call to Rev. John Roach Straton. Mr. Straton is pressing the work vigorously and aggressively, and any one who may be interested in helping the new enterprise for Christian settlement work in that district on to success, can get information or secure subscription blanks by addressing him at his home, 679 W. Monroe St., Chicago.

CHICAGO BAPTIST HOSPITAL.

An interesting meeting of the directors and staff of the hospital was recently held at the hospital for mutual acquaintance and conference.

Supt. J. Purvis entertained the company with a delightful luncheon, and all enjoyed the pleasant occasion. In the absence of President F. M. Buck, Secretary James P. Thoms was called to act as toastmaster. Treasurer C. J. Ward, on behalf of the Board stated that the hospital had been making steady progress financially; that it now owned the plant, subject to a $25,000.00 mortgage; that it had about $25,000.00 invested endowment funds from the Foster estate and that $25,000.00 would likely be received from the Taylor estate, which can be applied to paying the mortgage, or re-modeling the building for more effective service.

Doctors, C. H. Lodor, Delprat, Leeming, Dodds, Stowell, Harvey and Leterneau expresed their deep interest in the hospital, and made earnest appeals for better equipment.

Miss Edith M. Thoms rendered some musical selections. Mrs. C. R. Willlams, president of the Woman's Aid Society, spoke of the interest and work of the women in securing furnishings, in caring for the nurses, and in co-operating with the directors in advancing the hospital's welfare. Mr. C. M. Roe, chairman of the Training School Committee, called attention to the excellent corps of forty nurses and their high standing.

The Chair thanked the Staff for their loyalty to the hospital, for their able courses of lectures to the nurses, and for their willing and careful attention to charity patients. The meeting was full of hope and cheer, cordial in spirit, with earnest purpose for the hospital's progress.

THE HOSPITAL'S NEEDS.

The building needs some internal changes and repairs; a laundry plant should be secured; electric lights are greatly needed; new elevator arrangements are required; and new furnishings are always demanded. $10,000 would put the plant in modern form, with good appliances for a large number of patients. It has an able and efficient medical staff. Send your patients to the Baptist Hospital; observe Hospital Day in your churches; get your friends to give money for its renovation; pray for God's blessing on its ministry to suffering people; and give Chicago Baptist Hospital a place in your will.

PRESS COMMITTEE.

Our lives are the little garden plots in which it is our privilege to drop seeds. We shall have to eat the fruits of the seeds which we are planting these days.—*J. R. Miller, D. D.*

THERE ARE MANY USES FOR THE TELEPHONE

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Chicago Baptist Young People.

F. W. VAN KEUREN, EDITOR.
356 Jackson Blvd. Tel. Polk 1011.

Chicago Association—President, Geo. H. Norton; Vice-President, M. V. Morton; Secretary, C. G. Stronach; Treasurer, B. F. Kelley.

District Presidents—West Side—L. V. Dorr; North Side—W. J. Vollmer; South Side—Harry Hillman; Englewood—E. C. Robinson.

Don't forget the boat ride on June 23rd.

The awarding of the banner has just been decided. Clyde and Bethel were competitors. Bethel claimed it on the ground that they brought the largest delegation; Clyde on the ground that they brought the largest delegation in proportion to membership. After much discussion in the executive meeting a committee consisting of those not in the South or West Side districts decided that Clyde was the victor. The point of decision lay in the fact that the banner has always been awarded on the percentage basis. Through an oversight the circulars read, "The banner will be awarded to the society bringing the largest delegation. We are sorry that this error crept in and are sure Bethel is willing to abide by the decision. Bethel's representation was sixty-three and Clyde's forty-eight. There is talk of giving the banner permanently to the society bringing the largest *number* (not in proportion to membership) to the June 23d meeting.

Mr. Stronach, our genial city secretary, is visiting in Louisville. We miss him with his pleasant smiles and hope he may return to his work renewed in body.

AMONG THE DISTRICT UNIONS.

SOUTH SIDE DISTRICT.

The Work committee held services at the West Pullman church March 18th and was largely attended. Mr. Bell, vice president of the district, led.

A large union meeting of the C. E., Epworth League, and the B. Y. P. U. was held March 22d, at the Forty-first street Presbyterian church. The principal address of the evening was delivered by the Rev. Kirk Bryce of the Fourth Baptist church.

Don't forget the next Work committee to be held at the Windsor Park church, April 22d.

NORTH SIDE DISTRICT.

Where is your press committee? No report of the work of this district was received from its officers. Let your notes reach the city editor before the last Sunday of each month.

ENGLEWOOD DISTRICT.

No notes from this district. Motto of district, "Be Earnest." Let Earnest be earlier with the notes.

WEST SIDE DISTRICT.

March has been a very busy month for most of us but more work has brought its greater blessings and the busiest moments are the happiest. The Work committee service at the Messiah church March 4th, was especially good. Mr. Simonson, of Berwyn, led the meeting and Mr. A. J. Abernethy had charge of the singing.

The service at Trinity on Monday evening, March 19th, was conducted by Miss Crosby, of Austin First, Mr. Gribbon of Garfield Park, leading the singing. In spite of the snow storm there were seven district workers present.

Locals.

Mr. Walter Van Ordel has resigned the presidency of Centennial owing to illness, and the vice president, Miss Strawbridge, will act in his place until June.

The young people of Garfield Park held a very successful Martha Washington social Feb. 22d, and recommend that the others try it next year.

Berwyn's loss is Millard Avenue's gain. Miss Myers, Berwyn's very active social chairman, has moved to Millard avenue. Miss Blair has been elected to fill the vacancy.

Our Junior superintendent, Miss Mills, is with us again after an absence from the city of several weeks.

Danger in Disguise

We gladly welcome the "April showers" which not only "bring May flowers," but wash our streets and roofs, clearing away the accumulated filth of winter. Our sewers are filled to overflowing and thus our water supply is seriously contaminated. No one can be too careful to have pure water at all times, but the spring season is even more important than usual. All hydrant water is unsafe all the time, but Hydrox is pure and wholesome always. Better be on the safe side and use only

Hydrox

A re-distilled, aerated water. It is analyzed daily by skilled chemists. Purer than water fresh from the flowing spring. Delivered in sealed glass bottles to anybody, anywhere—12 half gallon bottles for 75 cents.

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Mr. Clapp has resigned the pastorate of the Garfield Park church and has expressed his intention of going into the evangelistic field. The young people of the district will miss him very greatly but will pray that God will richly bless him in his work.

It was a great shock to us when we learned a short time ago of the serious illness of the chorus.

For some time he had complained of dull pains in the side and we feared that an attack of appendicitis was coming on and that the removal of the offending organ would be the only means of relief. As the days went by and we saw the tender young thing fading from our sight our alarm knew no limits. A specialist was called and every effort made to restore him to life and strength. This eminent physician pronounced the malady "lucreneeditus" or an over development of the brain.

Saturday, February 24th, a consultation was held over the almost expiring form of the patient. Recovery seemed hopeless but Dr. Knott contended that if there were a spark of life there was also a spark of hope. The final decision was that a complete rest and trip to Colorado would be the only possible cure.

We sincerely hope that the fresh air and mud baths may prove a benefit and that the chorus may return to us in the fall renewed in body, mind, and—pocketbook.

CALENDAR.

Work Committee Services.

April 1.—Fourth church B. Y. P. U.
April 15.—Clyde. Complete service.
District Board.—Messiah church, April 24th. Supper 6:30.

June 23d

Everybody's going! Are you?
See year book—page 14.

CENTRAL BAPTIST ORPHANAGE.

MAYWOOD, ILL.

The universal love for and deep interest in *Central Baptist Orphanage* were very manifest in the cordial and liberal responses to the appeal to pay off the $2,350.00—the second mortgage and interest—last January. The usual offerings were needed to meet the daily expenses of running the plant, and caring for the forty children who gather with happy and hopeful faces three times a day about the tables to receive what the Lord through his people has provided for them; and to shelter them from the wintry blasts in warm and home-like rooms. The child heart craves love and care and maternal comforts. The appeal was for funds above the current income. The time was short; the sum was large; but in response to faith and in answer to prayer, the funds were received; the $2,350 were paid, and all accounts were balanced. Better still, a *property fund* was started to pay the $6,000 mortgage—the remaining purchase price—to rid the Orphanage of all indebtedness. All gifts designated for this purpose are put into this *Property Fund,* which is increasing.

The Orphanage is the product of faith and prayer and consecration of resources. God has directed the movement and is greatly blessing the work.

What a glad day it will be when the balance of this purchase price is paid, and this splendid home, with its block of beautiful grounds will stand free from debt. Who will lead in taking a share—large or small—of this $6,000. One may give their pledge for a certain part of it, and arrange the payments to suit their convenience, or can pay now, into this fund. Let all make it an object of definite prayer. A mortgage is "a death grip"—so let us have this released from the Orphanage, destined to save at the critical time many precious lives.

JAMES P. THOMS, Sec'y.
640 N. Hoyne Ave., Chicago.

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GOOD NEWS FROM THE FRONT.

It is sai dthat one-fifth of the population of Massachusetts is made up of Armenians, Finns, French, Germans, Greeks, Swedes, Norwegians, Poles and Syrians.

A good field for mission work is Utah, where there are but little more than 5000 Christians and over 200,000 Mormons.

Work is being actively carried on by all the churches among the 120,000 Chinese in this country and the 260,000 American Indians.

At the close of four years' work in Cuba by American missionaries there were 100 churches and preaching stations, 150 pastors and preachers, 3000 church members, 600 candidates for membership and 4000 scholars in the Sunday schools.

Japan has over 50,000 Protestant Christians, most of whom are in positions of influence in the empire.

China has a population of 400,000,000, Korea 10,000,000, Japan 49,000,000; about 460,000,000 in all, or nearly one-third of the human race.

In China there were six Christians in 1843; in 1877 there were 13,000; in 1900 there were over 80,000. At this rate of increase China will be brought to Christ within this century.

Thirty years ago there was not a newspaper in Japan; today there are over a thousand newspapers and periodicals.

Twenty-five Protestant bodies have missions in Japan, the Presbyterians, Congregationalists and Methodists being the largest.

It is estimated that the Protestants of Japan are about one in a thousand. The protestant members of the national house of representatives are more than one in a hundred.

"Public schools in Japan of the higher institutions of learning now close on Sunday, as do also the offices for regular government business."—*Wm. Barnes Lower.*

Christ gives us strength in proportion to our weakness. Those who are weak and not those who are strong get the most of it. Power is made perfect in weakness. Paul got special strength from Christ because he had a thorn and had to keep it. Human love does the same with weakness. If there is a blind child in a home that is the one who gets the most thought, care, sympathy and help from all the family. If it is harder for us to live than it is for others, if our burden is heavier, if our suffering is greater, if we have fewer to care for us and help us, then we are the very ones to whom Christ gives most of his strength, whom he holds nearest to his heart.—*Standard.*

So long as we love we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—*Robert Louis Stevenson.*

*WHY OBSERVE THE SABBATH?—PART 1.

It is said that one-fifth of the population of a greater variety of answers from a given number of Christian believers than to the simple query: "What is the sabbath for?" Every one, Christian and worldling, is ready with an opinion on this subject. To a few, the matter is of great interest; to the majority it is a matter of comparative indifference. To people of the world, the sabbath day is the one day of freedom; it is the holiday, in the loose sense of being a day to do as they please, their day of entire release from business obligation, and indeed from obligation of any sort merely so long as the civil law is obeyed. To the average Christian whose religion is in working order it is a day of church and Sunday school attendance, a day to be observed in the religiously conventional way. But how many, of the world or of the church, stop to inquire seriously into God's ordering of the sabbath day, in order that they may know, so far as he is ready to reveal it, God's purpose in the establishing of such a day, and his will for his children on that day in this present age of complex duties and relationships?

Is it of special importance that one should do this? What estimate does God's revelation of his will as given in his Word seem to place upon the sabbath and upon sabbath-keeping and sabbath-breaking?

In the early days of Israel's history, a breach of Sabbath day observance was punishable by death: "Whosoever doeth any work on the sabbath day, he shall surely be put to death." And this penalty was inflicted: "While the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day . . . And Jehovah said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation . . . stoned him to death with stones; as Jehovah commanded Moses." As one studies the continued revelation throughout the scriptures of the purpose of the sabbath, it becomes clear that seemingly extreme and unreasonable infliction of death

[*The following letter from the editor of the Sunday School Times to Mr. A. H. Nelson, one of the leading laymen of the Hyde Park Baptist Church, adds to the interest of the above article, because it explains why it was written:]

Philadelphia, March 5, 1906.

Mr. A. H. Nelson, 247 57th St., Chicago, Illinois.

My Dear Mr. Nelson: Perhaps you will recall that last summer you wrote us a very interesting letter on the question of Sabbath observance, which was, I believe, acknowledged at the time. The results of your suggestion are now appearing in the shape of two leading editorials which are to be published in The Times of March 17th and 24th. I believe that you will find our editorial convictions in entire agreement with your own, and I am grateful to you for having started this line of thought and writing in the interests of our readers. It is a supremely important theme. With all good wishes, and sincere appreciation, believe me,

Yours very cordially, C. T. Trumbull, Editor.

for gathering sticks on the sabbath day was intended as a warning that should stand out then and through the centuries as a type of the death that sabbath breaking carries with it.

When, some eight and nine centuries later, Isaiah and Jeremiah pleaded with erring Judah to be true to her covenant with Jehovah, sabbath-keeping was named as one of the terms. Not only so, but Isaiah announced it as Jehovah's will that "the foreigners that join themselves to Jehovah . . . every one that keepeth the sabbath from profaning it, . . . even them" would Jehovah accept and gather to himself. Those of Israel who had wandered far from God would be received and honored again by him if they ceased to break the sabbath. "If thou turn away thy foot from (against) the sabbath, from doing thy pleasure on my holy day; . . . and shalt honor it," was the condition. "But if ye will not hearken unto me to hallow the sabbath day," was Jehovah's word through Jeremiah, "and not to bear a burden and enter in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." And in the last days before Judah's national collapse Ezekiel spoke the word of Jehovah as to one great sin in contrast with Jehovah's great goodness to them: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them. But . . . they rejected mine ordinances, which if a man keep, he shall live in them; and my sabbaths they greatly profaned."

After the return from captivity, when Nehemiah was, under God's direction, restoring the temple worship in Jerusalem, and striving to bring the people of Judah back to the loyal service of God, sabbath breaking is recorded as one of the great difficulties with which he had to contend, and as one of the causes of Judah's earlier downfall; and sabbath-keeping is named as one of the conditions of God's hoped-for favor. Nehemiah writes (xiii:15-22):

"In those days saw I in Judah some men treading winepresses on the sabbath, and bringing in sheaves, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day whereof they sold victuals. There dwelt men of Tyre also therein, who brought in fish, and all manner of wares, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

"And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath: and some of my servants set I over the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of wares lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember unto me, O my God, this also, and spare me according to the greatness of thy loving kindness."

When the Savior came into the world, he seems to have observed the sabbath day in certain matters as the Jews of his time expected it to be observed; but in teaching the spirit of its observance he uttered words which, next to his announcement of his being the Son of God, were probably the boldest and most startling, in their breaking loose from the conventional, mistaken "orthodoxy" of his day, that are recorded in the Gospels. Yet Christ came to fulfill the law,—the law of the sabbath of all else,—not to destroy it. And Christ's disciples, including Paul, were careful in their observance of the sabbath.

Therefore the matter of sabbath-observance would seem to be no mere incidental detail of life, but somethings which God ranks as a vital, organic part of his children's relations with him. Is it sensible, and is it safe, for one who would live in right relationship to God here and hereafter, to be willingly in any doubt or uncertainty as to all that one may and ought to know about this institution and one's duty towards it? Is it not fair to say that there can be no such thing as power and right living in this world so long as God's will in this ordinance is unknown or disregarded?

Every once in a while some public issue, like the opening or closing of the gates of the great exposition on Sunday, or a district attorney's views on the Sunday opening of saloons, brings this Sabbath question into prominence; and individual—and, for the most part, thoughtless—views are freely expressed. There is another reason for its special consideration just now. On the Sunday of April 8, 1906, some twenty-six millions of Sunday school workers throughout the world will unite in studying the record in the twelfth chapter of Matthew of the controversy which certain Pharisees had with our Lord Jesus Christ because of his startling Sabbath day teachings. Christ's word, and the Word of God throughout Scripture, will set us right in this matter. Parents, ministers, and Sunday school teachers have a God-given opportunity —which is obligation—to study this question for themselves, and to present its truths to the younger generation so clearly and so compellingly that Sabbath day observance shall receive new honor in its recognition and its practice throughout the World.—*Sunday Sch*